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Boston Conference Looks at AIDS Crisis AIDS Politics, Health Politics, Personal Politics

By Sue Hyde

BOSTON — "Politics suck. Gay politics suck. It all sucks. You can either run away from it or stay in there and fight." New York writer Larry Kramer brought his brand of AIDS politics to Boston's first AIDS conference, "Fighting For Our Lives," on April 28. Kramer, in the second keynote speech of the morning attempted to beg, cajole, convince and, if all else failed, frighten his audience into AIDS activism.

Kramer, one of the founders of New York's Gay Men's Health Crisis (GMHC) in the city hardest hit by AIDS, told the crowd gathered in the gymnasium of Don Bosco High School that the community's response to AIDS has been most effective on local levels. He believes that groups like GMHC and Boston's AIDS Action Committee function well, but only within a narrowly defined scope of service provision to AIDS patients. The problem is, says Kramer, the local groups don't go far enough in their pursuit of political goals regarding AIDS, especially to apply pressure at the federal level for research funds and the actual research itself.

Where local groups have dealt adequately with patient services, though, national groups came under sharp criticism from Kramer. Citing a *Congressional Quarterly* article published last fall, Kramer said, "There is no gay lobby in Washington, D.C. Do you realize what that means? In essence, [congresspeople] don't have to vote for anything gay. [They] don't have to worry about [us]."

Kramer summarily dismissed the three groups he considers to have national profiles: the Gay Rights National Lobby (GRNL), the National Gay Task Force (NGTF), and the Gay Men's Health Crisis. He acknowledged that GMHC is a local group, but because it is the largest organization of its kind and in the city with about half of all the AIDS cases in the U.S., he included it in his national rundown.

Kramer said of GRNL: "GRNL is as pathetic a situation as has ever happened to us. It's had no executive director since last fall.... For nine months, nobody has been fighting for us. I do not blame GRNL, I blame ourselves. No organization can represent a people which does not support it."

Kramer credited NGTF with having hired Virginia Apuzzo as its executive director: "But, Virginia Apuzzo is only one person. She can't represent 24 million people.... She has to be everywhere and so can't be anywhere. She has been unable to mobilize her group into a huge staff with a huge budget."

As for GMHC, the group he helped to found but is now not associated with, Kramer said it doesn't deal politically with the issue of AIDS, either in Washington or New York. "GMHC has done a terrible job of mobilizing the community. They've done a good job of working with patients."

The result of this ineffectual or absent leadership, Kramer said, has been lost time, lost funding and lost lives. He charged that researchers have failed to follow

leads aggressively because no one pushed them to do so. Congress and executive branch officials failed to budget adequate monies for AIDS because no one pressured them. Kramer calculates that several years of attention to the epidemic were lost through this lack of a coordinated national effort.

The answer? Kramer proposed that NGTF's Apuzzo call a "summit conference" of "gay leaders" to formulate a political agenda for AIDS. Kramer called Apuzzo the "titular national leader" and urged the audience to bring pressure to bear on her for such a conference.

He claimed that in the next two years, 64,000 new cases of AIDS will be reported, using, evidently, the arithmetic formula of cases doubling every six months. At present, 4000 cases have been reported.

BOSTON — The discovery of HTLV-3 as the virus probably causing AIDS raises more questions than it answers, Dr. Jerome Groopman said at an all-day conference on AIDS (Acquired Immune Deficiency Syndrome) April 28.

Speaking to about 225 people in the gymnasium of Don Bosco High School, the hematologist from the New England Deaconess Hospital said that while a blood-screening test for the presence of antibodies to HTLV-3 may be ready in six months, it will only prove whether a person has been exposed to the virus.

The presence of HTLV-3 antibodies (proteins produced by the body to neutralize foreign enzymes or toxins) does not mean that a person is actively carrying the virus and can pass it on to others or that the person will develop AIDS, according to Groopman.

"Why some people get sick and others do not is uncertain," he said. He theorized that there could be a number of viruses that interact with HTLV-3 to cause AIDS in a person.

ed, according to the Centers for Disease Control, with ten new cases each day. "It is up to us to prevent those 64,000 people from getting ill."

He urged people to come out of the closet and get involved with AIDS work. "The only thing that works is visibility, noise, constant repetition. Over and over again, it's noise, noise, noise."

A Political Disease

Following two workshop sessions which offered a mind-boggling array of choices, and lunch, the afternoon's summary speakers took a rather different political tone than that of Kramer. Diane Feinberg, contributing editor of the weekly *Worker's World*, delivered a very comprehensive assessment of the political aspects of both the conference and

AIDS. She briefly mentioned each of the 15 or so workshops and the morning's two keynote speeches.

"The conference demonstrates

that AIDS...takes place in a highly charged political environment," said Feinberg. She noted

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NON COMMITTEE

REPORT ADVOCACY

Larry Kramer, (1), with panelists Bob Andrews, Chris Guilfoyle and Brian, a man with AIDS.

HTLV-3 Screening Test: Looks Good, But What Will It Mean?

By Mark A. Perigard

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"Why some people get sick and others do not is uncertain," he said. He theorized that there could be a number of viruses that interact with HTLV-3 to cause AIDS in a person.

Other "co-factors," such as environmental conditions and the number of exposures to the virus, may give rise to the development of AIDS. Groopman expressed his belief that the forthcoming scientific data will prove that HTLV-3 is crucial to the appearance of the syndrome.

Groopman cited herpes as an example of a viral infection for which there is still no vaccine. "It is glib to say that we will have a vaccine for AIDS in two years. Still, there is hope because we finally know what we are dealing with," he said.

He pointed out the problem of confidentiality which will be created by the blood-screening test for antibodies to HTLV-3. "We can make the assumption that anyone who is virus positive should not be a blood donor. But if you are in a blood bank, you are screened and you are identified as positive, what is the psychic impact to you as an individual? Who will have access to the information?"

Groopman continued, "We must communicate to our legis-

lators as to how this information should be protected."

ARC Workshop

Dr. Ken Mayer, research director at the Fenway Community Health Center, stressed to about 35 people in a morning workshop that the condition known as AIDS is actually based on an arbitrary definition set by the Centers for Disease Control that encompasses a very narrow range of symptoms.

Many more people fall into a gray zone, having only some of the symptoms of AIDS or symptoms which are not so severe to qualify as AIDS. Mayer said he is uncomfortable with the term "pre-AIDS" used by some to describe these people because not all go on to actually develop AIDS. The term "ARC" (AIDS-Related Complex) at least allows for the fact that some people do indeed recover.

"What do we tell people who test positive for the virus?" he wondered aloud. "We can't predict how people will progress. We can tell them they show evidence of the virus and then do follow-up."

Living with AIDS

Two men with AIDS, Richard and Mark, described to about 30 people in an afternoon workshop how they are living day-to-day with their illness.

"When I first heard about the discovery of the virus, I was relieved and then I was afraid of being abandoned," Richard admitted. "I am afraid that all the research and money will be spent on prevention. It may be easy for us to be abandoned.... We are not disposable, [but] that's the attitude we get from a lot of people."

For Richard and Mark, besieged by experts with all sorts of therapies and diets, the very attitude of taking care of their own health needs is just as important as what they are actually doing to care for themselves. That feeling of control gives them an edge against AIDS, they argued.

Both men have learned to ques-

tion their physicians about what they can do to maintain their health. They carefully sift through all the information with which they are bombarded and decide for themselves what therapies would be best. By this process, Richard ruled out chemotherapy.

Both Richard and Mark currently take large, concentrated doses of Vitamin C several times a day. Richard relies heavily on "visualization techniques" to reduce stress in his body and to create a sense of well-being.

Richard picks a quiet room and sits with his eyes shut, breathing slowly in and out. He pictures in his mind a beautiful location — a beach, a park, whatever he fancies for that day — and then places himself there. Then, he concentrates on making his lesions grow smaller, until he finally makes them disappear, in his mind. Richard said that this kind of meditation relaxes his entire body.

They both take precautions when they are having sexual relations with their lovers, but they told of how AIDS still interferes in their lovemaking.

"AIDS is the monkey that is always there...on the back of the bed," Mark said.

"You feel ugly," Richard added. "Your entire body image is ravaged."

Richard expressed his frustration with people who want to tell him all their anxieties about getting AIDS. Each time he is confronted with their fears, he is forced to relive all of his experiences, and he said he has enough to contend with.

For those people who do develop AIDS, they both recommended seeking some sort of counselling to sort out all the feelings that can come with the diagnosis.

"Ask for help — you can't do it alone," Richard recommended.

Mark said, "With enough help, you can think about living. Take care of your will, of all the legal stuff, but go on with living."



Dr. Jerry Groopman

News Notes

quote of the week

"You may not feel the world would be better if homosexuals were freely allowed a lifestyle of their own choosing. But one who in his ignorance denounces an individual gay person as evil or sinful simply for his homosexuality or who publicly stereotypes all gay people as depraved or perverted, stands a good chance of causing more harm than good."

—Dan M.H. Wilcox, in the Salt Lake *Tribune*, April 5. Wilcox is a member of the executive committee of Affirmation, Gay and Lesbian Mormons. In his article in the *Tribune*, Wilcox refuted some of the most common misconceptions about gay men and lesbians by drawing a reverse picture presenting the situation of heterosexuals in a predominantly homosexual world.

no skin at the bus stops

PHILADELPHIA — City officials here have banned 25 *Penthouse* magazine ads posted last month at city-owned public transport shelters, according to *Gay News*. Several feminist groups had objected to the ads featuring semi-nude women.

In a letter to the company which sells ad space at the bus shelters, public property commissioner Dudley Sykes said the *Penthouse* ads "are inconsistent with the public's health, safety and general welfare."

The Temple University Women's Law Caucus said in a statement: "Subway stations and bus stops are places of apprehension for most women. Women are frequently harassed and threatened at subway trains and stations. It is inappropriate for the city to involve itself with pornography."

keep your eye on these people

SAN FRANCISCO — Reagan administration officials and some top dogs in the Christian New Right will join forces for a special conference on the "threat of homosexuality" to be held in San Francisco on the eve of the Democratic National Convention, according to gay journalist, Larry Bush.

Jerry Falwell, Phyllis Schlafly, TV evangelist Pat Roberts, William Bennet, the chair of Reagan's National Endowment for the Humanities and Alfred Regnery, the head of Reagan's Juvenile Justice programs in the U.S. Justice Department, all have been confirmed as speakers at the "Family Forum III."

Set for July 12 and 13, "Family Forum III" is billed as "the most important pro-family conference in 1984." Each of the speakers has publicly opposed gay civil rights legislation and has portrayed gay activism as a threat to families.

Bennet wrote an article on gay teachers and suggested that gay teachers be required to stay in the closet, while Regnery has dispensed government grants to New Right-affiliated researchers who propose to eliminate homosexuality by censoring pornography.

Larry Bush also reported recently that the staff director of the U.S. Civil Rights Commission said civil rights protections ought not to be extended to gay men and lesbians. Linda Chavez, a Reagan appointee during the conservatives' dismantling of the previously pro-Civil Rights Commission, said "the homosexual rights movement has really damaged what ought to be the privacy of homosexuals" by insisting on civil rights.

gay hotel flap in puerto rico

SAN JUAN, P.R. — The governor of Puerto Rico and two of his aides have been named in a \$500,000 suit filed by the owners of a resort hotel who charge that they were denied a business incentive tax exemption because the hotel and its adjacent street are frequented by homosexuals, according to the *San Juan Star*.

Owners of the Atlantic Beach Hotel claim their constitutional rights have been violated by the governor's refusal to grant the exemption for which they are eligible. The suit charges that Gov. Romero "expressed reservations" about the exemption "because of the presence of a significant number of homosexuals on the street where the hotel is located."

The governor's "reservations" were made known to the hotel's attorney who received a letter stating the governor had exercised the discretion granted him to turn down the exemption request on the grounds that it would not be "in the best interests of the people of Puerto Rico."

anti-racist manuscripts sought

WOODSTOCK, VT — Tia Cross, lesbian anti-racist activist and former Cambridge resident, is soliciting manuscripts for an anthology on white women and racism, according to the *Black and White Men Together/New York* newsletter. Cross hopes to have the book ready for publication by June 1985. She especially encourages white women who don't define themselves as "writers" to share their experiences. The deadline is August 1, 1984. Contact Tia Cross, RFD, Woodstock, Vermont 05091. Please include a SASE.

vancouver lesbian mother wins custody of children

VANCOUVER — The British Columbia Supreme Court overturned a lower court decision that separated three children from their lesbian mother after the woman had moved out of her lover's home and into her own apartment, according to *The Body Politic*.

The lower court placed the children with their father in February and had cited the mother's lesbianism as the reason. However, because the woman's living situation had changed and on the basis of affidavits from her children stating their preference for living with her, the decision was reversed on March 9. One affidavit quoted the woman's 15-year-old son as saying his mother's lesbian relationship was "better than my mother's relationship with my father." The boy described his father as a violent-tempered alcoholic.



TTY for the hotline

BOSTON — Hearing-impaired lesbians and gay men with access to a TTY will soon be able to use the Boston Lesbian and Gay Hotline, thanks to the generosity of the Lesbian and Gay Pride Committee.

Pride Committee co-chair Marsha Levine presented a TTY on behalf of the committee to hotline coordinator Ken Smith on April 30. "We had in past years been borrowing one ourselves to use," Levine explained. "This year we looked into buying one, and we decided the lesbian and gay community would be much better served if we bought one for the hotline."

The hotline, of course, will serve as an information number for lesbians and gay men, both hearing and hearing-impaired, who are interested in particulars about the many events scheduled for this year's Pride Week. And the TTY will now be available year-round for general use by the hotline.

The telephone number for the hotline is (617) 426-9371. Volunteers currently staff the lines from 6 p.m. to 11 p.m., Monday through Friday, although Smith says he hopes the hours can be extended in the summer. To that end, people wishing to volunteer some of their time should give a call.

high-tech homophobia

NEW YORK — One of the country's largest home computer subscriber systems recently notified a subscriber that messages containing the words "lesbian" or "gay" would be deleted from its electronic bulletin board service, according to the *New York Native*.

H&R Block's CompuServe chief Jeffery Wilkins sent the following unfriendly message to user David Schultz: "...[We] require that certain standards of expression conform to the tastes of our general audience as we perceive them."

Even though the company's own censor had agreed with Schultz that a message about a gay-run trip to Puerto Rico was not obscene, Schultz's tour messages were repeatedly deleted.

Despite the fact that CompuServe censors gay-specific messages in Wisconsin and the 40-plus municipalities which have enacted protective legislation for gay people, the applicability of those laws in this case is unclear. It seems to rest on the question of whether home computer services are private businesses or public utilities. Thus far, the Federal Communications Commission has regarded them as private businesses and, therefore, beyond the scope of civil rights ordinances and bills.

In the meantime, the public relations director of CompuServe backpedaled on his company's policy and suggested that a friendlier spot for gay and lesbian-specific messages might be the company's "Alternative Lifestyle" directory.

man/boy love advocate heckled at cornell

ITHACA, NY — Charley Shively, Boston gay activist and law professor at U. Mass./Boston, gave a talk entitled "Children's Sexual Rights" at Cornell University April 26. About 50 people turned out to hear Shively defend man/boy love and argue for the right of children to control their own lives. The hostile audience heckled Shively and many walked out noisily before the talk ended.

"Do you really consider yourself a human being?" one student asked, "since everything I consider human you've managed to desecrate."

The talk was sponsored by the Committee for Academic Freedom, which formed last year to support Cornell freshman Bill Andriette who lost a scholarship from Telluride Association because he was spokesperson for the North American Man/Boy Love Association (NAMBLA). The Cornell Government Department and NAMBLA also co-sponsored Shively's visit. The Government Department requested a statement be read that said it "in no way endorses Prof. Shively's views."

second harassing call reported

SOMERVILLE, MA — A Somerville lesbian told GCN that she recently received a harassing phone call similar to the one reported two weeks ago. (See GCN, Vol. 11, No. 40.)

She received a call from a woman who identified herself as Susan Meyers; Meyers said she was affiliated with the National Women's Resource Center and provided the woman with an office address and phone number, both of which turned out to be bogus. Meyers asked the woman to participate in a survey on women's attitudes about sex so that information could be compiled with regard to rape victims.

The woman said Meyers asked an elaborate series of sophisticated questions, indicating she was familiar with lesbian sexuality and the feminist analysis of rape. After gaining the woman's trust, Meyers invited a man she called "Rich" to join them on the phone. The three-way conversation led eventually to a veiled rape threat against the woman.

This scenario is very similar to the one described by a Cambridge lesbian who was victimized by a harassment call two weeks ago.

The Somerville woman told GCN she believes the callers are knowledgeable about the lesbian community and lesbian sexuality. So, don't be taken in by this scheme. If you receive a call requesting your cooperation in a survey on sexuality, before you agree to participate get the name and phone number of the group the caller says she is from and verify both the group and the caller's association with it.

sex regs to be completed by may 7

SAN FRANCISCO — City Attorney George Agnost expects to complete a "rough draft" of the regulations for the city's bathhouses and sex clubs by May 7, according to the *Bay Area Reporter*. Public hearings will be held before a final version of the rules is considered for adoption.

Agnost said the regulations will be formulated in consultation with the city's police department, his staff, the health department and doctors who are "AIDS experts." An as-yet-to-be-named gay person is also to be included in the consultations.

Agnost said that all 12 bathhouses and an estimated 24 other sex-related businesses would be subject to regulation, whether the clientele is gay or straight.

Traditional Solution for Traditional Problem

Workers Organize Battered Women's Shelter

By Janice Irvine

PHILADELPHIA — In over a decade, the battered women's movement has effected widespread public consciousness about domestic violence and has developed a nationwide network of shelters and services to meet the needs of battered women. As the movement matures, however, the flip side of expansion and success is internal disagreement and conflict. This is reflected most dramatically in recent union drives in shelters, as staffpeople seek a more formal mechanism for resolving conflicts with management.

Women Against Abuse (WAA) in Philadelphia, voted 19-8 on March 28 to unionize with District 65 of the United Auto Workers. With 40 staff and a variety of programs, it is the largest shelter in the

country and, according to its director, Joan Kuriansky, "WAA has been in the forefront for years."

After its successful unionization, shelters across the country will undoubtedly be watching to see how successfully the Philadelphia shelter negotiates its internal conflicts.

The union vote is the culmination of what some shelter staff describe as "demoralization and powerlessness" on the job. Although the union will negotiate issues of wages and benefits, Joanne Brown, a secretary at WAA, told *GCN*, "Money would never have mobilized anybody here to join the union." The major issues concerned decision-making and power within the shelter.

Shelter staff feel they have been at the whim of capriciousness and harassing behavior by management. Vague job descriptions and unclear supervision have resulted in personnel decisions that staff think have been arbitrary and from which they seek protection.

In addition, staff have felt excluded from the decision-making process in the shelter. In a written statement, shelter staff said, "...our experience has generally been that whenever our idea or suggestions run counter to the views or plans of management, they never go anywhere. We wanted more effective input of our ideas."

Brown said that the shelter staff attempted to meet with management and, in the fall, to resolve these problems, but that they were

"brickwalled by management." Relations between management and workers became even more strained, according to Brown, and the "big brother atmosphere was really heightened."

Jan Walker, a paralegal at the shelter, told *GCN* that management wouldn't talk about the difficulties. Walker said the management's attitude was, "we're the ones who are in power and you're not." That really got people angry and they wanted to do something about it."

The workers decided to affiliate with UAW's District 65 after they considered several other unions. Brown said they choose 65 because of its progressiveness on issues of abortion, gay rights and nuclear war. They checked out Service Employees International Union, also a progressive union, but Brown noted, "...the man was calling us 'dear' and 'darling.' That just wouldn't have worked over here."

Betty Ollek, union organizer for District 65, told *GCN* that 65's motto is, "We're the union of the forgotten." She said they had unionized shops with as few as two workers and that they plan to expand into organizing battered women's shelters.

Negotiations are expected to begin in a few weeks and will focus on wages and benefits, decision-making, health and safety, and the development of a grievance procedure. Staffpeople were reluctant to discuss specifics of the proposed contract, but Ollek said it will include demands specifically concerning lesbian workers. She added that although there has not been very much communication with management, she hasn't encountered extreme resistance. "We don't anticipate a lot of problems, but [negotiations] won't be easy," she said.

Kuriansky emphasized to *GCN* that they "did not campaign against the union." She disagreed with workers' reports of management's harassment, attributing

them to "differences in interpretation." Noting that WAA had just revised its bylaws to include shelter staffmembers in meetings and on the Board of Directors, she claimed that formal mechanisms for participation by shelter workers have always been in place. Kuriansky said she would have preferred it if other options to unionization had been explored, but added, "If it builds the sense of worker input and solidarity, it may do a lot. We're certainly willing to give it a try. We'll all be trying to feel our way through it."

Although Kuriansky implied amiable relations between shelter staff and management, Jan Walker reported strained relations at WAA. "I think she takes it as a personal affront that we've done this.... She treats us like we're the enemy now." Walker said management's attitude has been one of blaming the workers for having "created some horrible things here and it's all our fault."

Staffs at shelters throughout the country, including several in New England, have been considering unionization as a mechanism for solving internal conflict — a step which draws mixed responses from many shelter workers. The phenomenal growth of shelters, a drifting away from a grassroots base towards professionalization, and pressures from funding sources are all factors which exacerbate shelter problems. The problems of differences in philosophies and politics are heightened by power inequities in a hierarchical structure. It is issues of decision-making that are frequently the most volatile and which may be the most difficult to resolve.

Some movement workers question the ability of unions to address these kinds of problems and fear that workers may lose more than they gain in contract negotiations. They are skeptical about the effectiveness of outside intervention and raise questions about the relationship of the unions to the

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Rosie's Place, A Grassroots Shelter Fire At Women's Shelter Reduces Local Services

By Christine Guilfoy

BOSTON — A fire on a pleasant and sunny Sunday afternoon has temporarily clouded the situation of homeless women in this city.

Rosie's Place, one of the few shelters specifically for homeless women and one of the few grassroots shelters, sustained fire damage to its fourth and fifth floors and water damage to the floors below. The April 29 fire was eating lunch at the time into the street. The top two floors were unoccupied at the outbreak of the fire at 4:30 p.m. All the women escaped to the street safely, with only one woman sustaining minor injuries. The fire, which was said by the arson squad to be of suspicious origin, is under investigation.

The staff immediately began working on providing alternative shelter for the women who use Rosie's Place. The shelter's Board of Directors issued a press release saying in part: "Pending the completion of consultations with architects and contractors, we will begin restoring our site at 1662 Washington St. [and] will continue to the best of our ability to fulfill our commitment to the women of Rosie's who have been a part of our community for the past decade."

Just one week prior to the fire, the shelter had celebrated its 10th

anniversary. Although it is expected that the building can be restored, no firm decision will be made until it is inspected. The Board of Directors is expected to make that decision when it meets on May 5.

A spokesperson for Rosie's, Rosamond Hooper-Hamersley told *GCN* that all those involved with Rosie's are determined to continue the services provided by the shelter, although some services have been temporarily curtailed. "We are trying to restore full services as soon as possible. We are offering advocacy as usual, and in the evening we take people in our van and try to locate them beds in other shelters. What we will be missing in the interim period is our clothing room services and our overnight shelter."

Dinner will be served to women at nearby St. Stephen's Episcopal Church on Shawmut Ave. across from Blackstone Park from 5:00 p.m. to 7:00 p.m. Lunch will not be served until further plans can be made.

Prior to the fire, Rosie's had been serving lunch to 20 to 30 women and dinner to about 60 women per day. In a city with only 85 beds set aside for women, the temporary loss of the 10 beds at Rosie's looms large. However, the

staff at Rosie's will bring women to other shelters as they did whenever there were more women than beds. Additional temporary space has been reserved for women at two city shelters, and some private facilities are providing space for women to spend nights. Nevertheless, shelter workers expect a shortage of beds.

Rosie's is unique both in terms of its philosophy and structure. Established in 1974 by Kip Tiernan, it takes its name from its first location over Rosa's Market on Columbus Ave.; a name which fit because "it didn't sound institutional to us." Although the shelter moved from that location after a year and a half, it kept the name. After another year and a half at an interim space, they moved to their own building on Washington St., also in the South End.

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Connecticut Quarantine Law Out of Committee

By Christine Guilfoy

NEW HAVEN, Conn. — The quarantine legislation introduced by Representative Richard Tulisano, has cleared committee and will next face debate on the floor of the Connecticut House of Representatives. While the legislation is an updated version of laws already on the books and while it does not specifically mention AIDS, some activists are concerned about the atmosphere within which it is being raised, and about whether and how it will be used in AIDS cases.

Tulisano, in an interview with *GCN* this past March, acknowledged that he introduced the bill as a result of the case of a woman who was alleged to have AIDS. (See *GCN* Vol. 11, No. 35.) Because the woman also was alleged to be a prostitute, fears abounded that she would spread the disease to the heterosexuals. The incident occurred in an atmosphere of misinformation and served to whip up public hysteria about AIDS.

However, Tulisano maintained that the bill serves to tighten laws already existing and to provide better due process protections for people who are ordered quarantined.

At this point, it is unclear how the bill could apply to persons with AIDS given the current knowledge of AIDS transmissibility. Bill Sabella, an epidemiologist at the Connecticut Department of Public

Health, told *GCN*, "We can't prove if a person [with AIDS] is infectious. That leaves us with a lot of ethical questions of how we are going to deal with this."

But Sabella, assessing the Tulisano bill, said, "It is a better document than before. It increases the Public Health Department's input into what would actually happen to the person. It has a lot of good safeguards. For example, the commissioner would have to know what happens to that person within 24 hours. And a three-judge panel would be involved with the disposition of the case.... The idea of having other experts come in and discuss the issues about each individual case is a good way to get around it being used indiscriminately or inappropriately."

When asked if the circumstances under which the bill was introduced should cause gay people to be cautious, Sabella said, "The reality of the whole thing is that the legislation is not specifically written for AIDS. AIDS doesn't even fit into the type of disease anybody would be quarantined for. But the legislation was developed in response to this woman who allegedly had AIDS. It was perceived by the world that AIDS would be the kind of disease [that is quarantinable]. AIDS is perceived as a disease that is transmitted by casual contact, when in fact, it is not. One of our

major jobs is to let people know that. It's not that it would never cover [a person with AIDS] but any physician who had any kind of smarts wouldn't consider it. And once it got to the Health Department, it certainly wouldn't get anywhere."

Recently, the Massachusetts Department of Public Health also re-examined quarantine laws in response to the AIDS crisis.

Bob Andrews of the Boston AIDS Action Committee notes that these laws are being examined at a time when "there is a massive level of hysteria around AIDS and there is a lot of homophobia." Noting the [effective] closing of the San Francisco baths, the move to tighten quarantine laws, right-wing backlash, the misinformation about AIDS which has led some people to lose their jobs, and the government's traditional reluctance to protect the rights of lesbians and gay men, Andrews believes that gay men and lesbians need to be watchful of the ways in which these laws could be misused. He suggests setting up task forces which would consider what should be done in case abuses arise.

Andrews says, "In some way they're being responsible in protecting the citizens of Massachusetts. I just hope they're as responsible in protecting the rights of gay people."

— filed from Boston



The kitchen of Rosie's Place after the fire.

Community Voices

con games on both sides

Dear *GCN*,

I would like to bring to the attention of your readers something that has been irking myself and a lot of other prisoners I know. So many free folks out there complain about the con games that we prisoners are "known" for playing on you innocent people. Well the coin has two sides to it.

About 11 months ago I discovered an old *GCN* lying around and picked it up and immediately was impressed by it. I wrote off for a subscription and now many of us read and enjoy the paper on a regular basis. Many of us have run penpal ads and I was luckier than most and got quite a few replies. Many didn't get any serious ones.

In my letter I made it clear that I was just looking for some sincere friendships even if it just meant a friendly note now and then. Loneliness and the lack of affection and sincerity in people are the only aspects of prison life that I just can't deal with.

It has been a little over 4 months since my ad ran and I'm only writing about 10 percent of the original people who answered my ad. It seemed that about 60 percent of them wanted to *straighten* out my life and make me a born again christian, to which I politely answered that my life and relationship with god was just fine and I have no desire to have anyone else meddling in it. About 10 percent of the people who wrote wanted to exchange sexy letters (which I can get out of a magazine and am not interested). 10 percent wanted me as a lover upon my release and they don't even know me. And about 10 percent just slowly stopped writing out of lack of time or boredom. Of the remaining 10 percent that I still write I would like to thank you for hanging in there with me and being such warm and wonderful people.

I guess the thing I wanted to bring up most of all is, even though we do have our turkies in here that may try to use you, not all of us are bad at heart. Most of the turkies are *supposedly* heterosexual. There are quite a few gay prisoners besides myself who have no friends out there and are lonely. We may not be in a position to be hurt financially as some of you, but our feelings are real and can be hurt just as easily as yours. It hurts when I write someone looking for an honest friendship only to be dropped like a hot potato because I'm not your "type", or because I'm not looking for a lover, or I'm not into writing porno letters, or because you got bored and don't even have time to drop a postcard now and then. These are some of the experiences that I've gone through, not to mention many others that folks like myself have, and been hurt.

Please friends, once you make a commitment to write, stick to it. Most important of all, be yourself, don't try to be what others want you to be. We'll have a lot more respect for you for being honest as I'm sure you would for us.

I myself am quite happy with the people that I am writing and would not want to take on more than I can handle, and if this letter brought you to thinking about writing me, take a look in the back of this issue under the "Prisoner Seeking Friends" and see if there isn't someone that you could relate to and maybe make their life a little brighter, and yours too. If not this week, then next. There are two sides to the coin, and we have feelings too.

Respectfully,
Walter Fritz
Vacaville, CA

my body

Dear *GCN*,

I am writing you to see if you can give me some information. I am in prison and will be released in 1986, maybe before, but this is not the issue at hand. After a lot of thinking and soul-searching on my part, I want to be of some help to someone. What I want is this: if there is anyone that is gay who is in need of a kidney, I would be willing to discuss the possibility of giving one of mine up. I am 26 and believe I am O positive blood. I am fully prepared to fight any legal issues that the prison may raise!

Also, I wish to know of any health foundations who would consider using me in any experiments on a cure for the dreadful disease AIDS. I am prepared to take a chance to do something for humankind. I realize that there will be ethics etc. arising in this offer, but I feel this is my body, my life, and I can do anything with it, so forget ethics, or whatever, and then someone may find a cure. I am in perfect health as well as in mind. So if you are able to help in either of my requests, it will be greatly appreciated. It will be a great thing to be able to help a brother or sister.

Sincerely,
Ronnie Odell,
PO Box 58,
McCain, NC 28361.

Gay Community News welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length.

infiltrate the library

Dear *GCN*,

Every now and then, someone writes in, unleashing oceans of pent-up anguish over our impounded and forgotten youth — millions of them — lesbians and gay males still under 18, and still residing behind the iron wall of straight America! ("We can't forget them — we need to reach out! But how?") Definitely, I sympathize — myself only a few years immigrated into the community. Today, however, I write — not with a comprehensive solution — or even a comprehensive restatement of the problem. Only a piece of advice: infiltrate the public library!

Yes, recently, the public library here ordered *GCN*. All I had to do was donate a sample copy and fill out a request card. Same with books (obviously this branch happens to be one undaunted by the Moral Majority book-banners). If *GCN* was your rescue — it may be others' too. The public library, you may remember, is a regular sanctuary for alienated, gay-dreamy gay youth. So do a good deed and help build a gay community library!

Donnie Mack
Ann Arbor, Michigan

P.S. One more tip: don't use this issue to bring to the librarian.

scourge of the earth

Dear Brothers and Sisters,

Please let me express my feelings of gratitude and heartfelt warmth for all you newspaper has done for me. It has truly made my life here in this Texas prison much more tolerable. I have also found a wonderful friend from Santa Fe who I hope I can become united with when I get out.

I have been temporarily denied issues Vol 11 Nos. 32, 33 and 34 because they each contain pictures prohibited by the censors here. Page 13 of Nos. 32 & 34 contains, they tell me, "graphic depiction of men engaging in homosexual activity." And then the reason given for denial is as follows: "A specific factual determination has been made that the publication is detrimental to prisoners' rehabilitation because it would encourage deviate sexual behavior."

I will receive those issues as soon as they clip the offending pages that would turn me into the scourge of the earth. They let all the other

ab 1

Dear *GCN*,

I have been pleased to follow your coverage of AB-1, the California gay employment protection bill vetoed in March by Gov. Deukmejian. Comparing your articles and others in the gay press with stories run in the San Francisco *Chronicle*, I have been fascinated by the way different publications cover such an issue. I want to analyze the print media coverage of AB-1 from a wide variety of sources.

At this point I have compiled material primarily from *Coming Up!*, *GCN*, the *Advocate*, the *Bay Area Reporter*, the S.F. *Chronicle*, the S.F. *Progress*. I have not yet had time to check back issues of such mainstream sources as the L.A. *Times*, the N.Y. *Times*, the *Washington Post*, the *Christian Science Monitor*, *Newsweek* or *Time*. I am particularly interested in articles, letters and editorials from these sources.

I am asking *GCN* readers to help me with this project. If you come across relevant material in these (or any) publications, particularly in back issues from March or April, please write me citing source and date. If you enclose a copy of the material, I will gladly reimburse you for copying and postage.

Thanks for your help.

Barbara Ustanko
1515 Broadway #11
San Francisco, CA 94109

prisoners have magazines such as *Hustler*, *Penthouse* etc. showing real macho heterosexual men tying up young girls prior to beating them and forcing sexual whims upon them, and other such things that a "rehabilitating" American male prisoner should look at to make their minds "healthy".

What kind of fucked up bullshit do we have here? As far as I know being gay isn't against the law anymore. I don't know if there is any legal route that I can attempt to correct this, but I'm going to check into it. I thought that perhaps you folks might want to know about this malady.

Well, I wanted you to know how much I appreciate you people and all you are doing.

Thank you,
Kevin Shackett,
294091,
Box 16,
Lovelady TX 75851.

If you stick with us...

you can become a member of the lesbian and gay movement's newspaper of record.

The *Gay Community News* was first published in June, 1973, just prior to Boston's annual lesbian and gay pride march, and has published weekly since. Initially a mimeographed newsletter and calendar, *GCN* was started by a group of lesbian and gay activists who needed a better way to communicate with each other and the community. The newsletter soon grew into a 16-page tabloid, with its own office and (under-) paid staff. *GCN* has always seen its purpose as providing a forum for discussion of the many issues important to our diverse community, as well as providing the news and features essential to developing an informed and politically active lesbian and gay community.

GCN has always been operated as a non-profit collective depending heavily on the input of an active volunteer membership and elected Board of Directors. Anyone demonstrating an active and extended commitment to working on *GCN* can become a member and help determine the policy and direction of the paper through monthly membership meetings. We need volunteers in order to get the paper out each week and, equally important, to maintain the broad base of perspectives that makes us a *community newspaper*.

Being a community newspaper means that *GCN* is not an organ of any person, business, or movement faction. *GCN* attempts to serve a politically and geographically diverse lesbian and gay community. We need your input in letters, Speaking Outs, articles, news tips, volunteer time, and money. If you have always wondered what it was like to work with a committed group of lesbians and gay men on a newspaper, give us a call. Below are some of the areas where we especially need volunteers:

Circulation... help put *GCN* in the plain brown wrappers and mail it out! Call Chris Guilfoyle, or just show up.

Promotions... help put together the mailings and projects that get people interested in *GCN*. Call Richard Burns.

News... writing (especially non-Boston), transcribing interviews and news stories, investigative research, indexing and filing. Call Sue Hyde.

Features... writers, reviewers (movies, books, dance, theater, music, etc.) indexing of reviews. Call David Morris.

Managing Ed... bookkeeping/budget work, grant writing, typing. Call Cindy Patton.

Art... layout, illustrators (especially for book supplement), maintain photo file. Call Susan Yousem.

Advertising... billing, sending out tearsheets. Call Hershey.

Typesetting... experience with Compugraphic Editwriter 7500. Call Nancy Wechsler.

Office... indexing, archives, interior decorating, windows; Prisoner Project: legal research, sending out books, collecting info on 'coming out' resources: jobs, housing, etc. Call Mike Riegler.

Gay Community News

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Speaking Out

Some Thoughts About a Writer in Captivity

By Charles Henry Fuller

"He pulled me against him, putting himself into my arms as though he were giving me himself to carry, and slowly pulled me down with him to that bed. With everything in me screaming *No!* yet the sum of me sighed *Yes!*!"

— *Giovanni's Room*, Baldwin

"Yves always seemed, a moment before the act, tentative and tremulous; not like a girl — like a boy; and this strangely innocent waiting, this virile helplessness, always engendered in Eric a positive storm of tenderness."

— *Another Country*, Baldwin

"Arthur watched as Crunch stripped — Crunch was whistling, low in his throat; and it came to Arthur, with great astonishment, that Crunch was whistling because he was happy — was happy to be here, with Arthur."

— *Just Above My Head*, Baldwin

Every time I read a piece about a Black or Third World writer which is not of comparable quality to the other articles in the same publication, I become angry. Whenever I read a piece which gives me no background, no context in which to appreciate its subject, I cannot hide my annoyance. I feel cheated! This is the racism of inclusion, coverage which does not brighten but rather dims the public's perception of Black and Third World writers. Since this newspaper has a history of demonstrated commitment to the many minority concerns within the gay community, I was surprised and disappointed to see *GCN* presenting this type of shoddy journalism.

I read the article again and again, alternately fast and slow, carefully shrinking and stretching the author's words in my mind. The five-paragraph account of James Baldwin's recent appearance at U. Mass.-Dorchester (*GCN*, March 17, 1984) made me angry. Finally, I hurled the newspaper across the room in frustration and went out to run some errands.

As I marched through the streets, my face set in an evil scowl, I wondered at the severity of my reaction to that article. Certainly Baldwin's reputation as one of this country's most gifted writers wasn't compromised by the *GCN* piece. So why should I feel so bent out of shape because of this slim, poorly-crafted coverage? The answer *could* be as plain as Baldwin is one of my most cherished authors, or that he, like me, is a Black American who uses the written word to change minds, create visions, move mountains.

By the time I returned home from my errands, calmed to some extent by the illusion of having accomplished something with my day, I was able to take a closer look at the thorny issues of racism and forgetfulness within the gay community.

Initially, I was infuriated by the brevity of the piece in *GCN* on a writer of Baldwin's stature. Though *GCN* ran an extensive piece on him a while back (Feb. 1980, Vol. 7, No. 28), I think they were unwise to assume that current readers would remember the quality of that piece while reading the paper's most recent update on Baldwin. While publicly he has identified himself most comfortably as a man who has loved many people, some of them male and some of them female, James Baldwin has written eloquently on what the experience of being a gay male is all about. Whether in his landmark novel *Giovanni's Room* (1958) or in later works such as *Another Country* (1960) and *Just Above My Head* (1979), Baldwin has understood the social, political and emotional tangles which gay men have had to face. He has told their stories with unflagging candor and perception. His characters, regardless of their sexuality and the situations in which they find themselves, are drawn with a clarity, a breadth of vision and honeyed lyricism rare among writers. The entire gay community has benefited from James Baldwin's contributions to the visibility and imaging of gays in American Literature for over 25 years, not just minority gays.

Later, I realized that a great deal of my anger grew out of the fact that modest articles like *GCN*'s piece on Baldwin, masquerading as coverage of minority artists, only serve to

perpetuate the invisibility of these individuals within the gay community. Who is James Baldwin? and Why should anyone have read this article? are understandable questions after reading such a piece.

Black writers have fought historically for accepted visibility in this country's publications. We have had to universalize our experience to the point where the common grains and textures of our lives can be seen clearly by White Americans, many of whom have little understanding of what it is like to be physically targeted as a victim of discrimination. This situation has been no less true for Black authors writing for a gay audience. Through his novels, essays, short fiction and plays, James Baldwin has demonstrated repeatedly that he is a writer who knows his own mind and can explore the human condition with uncommon skill and intelligence.

When it was hard enough to get a manuscript read let alone published, to write openly, knowingly of gay experience from a minority perspective was nothing short of a revolutionary act: Baldwin has always been such a writer! He still serves the vital function of reminding his readers that not all gays are White men, that not all homosexual feeling, expression, or bonding is limited to one race. To see James Baldwin's genius, his very special views of what being a gay male is all about, reduced to a string of thinly-linked quotes was painful, needlessly upsetting.

In the end, I was furious and continue to be annoyed by this type of "reporting," which trivializes the accomplishments of those writers of gay experience who found their voices in earlier, less enlightened times than these. The considerable merits of the writings of Robert Ferro, Andrew Holleran and Edmund White are undeniable. They stretch the concepts we, as gay people, have of ourselves, our experience, and the choices which are open to us. But to read them without remembering the writings of James Baldwin, Christopher Isherwood, Gore Vidal and Tennessee Williams, is to miss, in part, the significance of Stonewall. How is it possible to appreciate the way things are if we don't remember the way things were?

With every beer bottle, with every well-hurled epithet, the patrons of Stonewall were telling gays and straights alike that whatever society may have thought of homosexuals, they had no right to harass or discriminate against them. Most especially, the patrons of that bar were saying that society had no right to assume that gay people were content to be the willing victims of homophobic violence. Where earlier writers of gay experience often told the stories of men and women who were both isolated from other gays and thwarted by the straight community, today's writing speaks more positively of a contrasting lifestyle.

The libidinous joy and seeming ease with which Baldwin celebrates the love affair of Arthur and Crunch in *Just Above My Head* (1979) cannot fully be savored unless one remembers the claustrophobic, self-loathing world in which David and Giovanni found themselves in his earlier novel, *Giovanni's Room* (1958). The gay community has come a long way in the last 25 years and James Baldwin has been an important part of that coming out, growing up process, particularly for minority gays. I hope that *GCN* will help the gay community to accurately remember those years of struggle so that a future may be constructed in which racism plays an ever-diminishing role. We have such possibilities.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, *GCN*, 167 Tremont St., 5th Fl., Boston, MA 02111

Community Voices

we will not lay down and die

Dear *GCN*,

This is written to express the appreciation of us gay prisoners for the continuing mental support your paper has been giving us! It is quite a lonely feeling when one is cut off from the free society, and lonelier when you are gay and misunderstood, misused, and left to fend for yourself in a society of "so-called straights" who play the role of "Mr. Normal." Your paper gives insight, love, companionship, and a reaching hand to reality, proving we will not lay down and die, we can speak out and be heard through *GCN*. I myself on May 8th of this year am going home to San Francisco. I have witnessed this hell with much concern for my gay prisoner friends.

Being 44, I have not had to be the eye of the yard, but I have seen the loneliness in others eyes. I have witnessed hate, misuse, and the biggest of all, the way some mistake kindness and believe it is a weakness.

I leave with the conviction *not* to forget my gay brothers and sisters who are imprisoned. To all gay prisoners everywhere, hold your head up high, maintain your dignity, you are not a lost soul.

Robert S. Benny,
(going home gay prisoner)
San Luis Obispo, CA

thanks

Dear *GCN*,

Several months ago *GCN* printed a personal editorial on my lawsuit against the barbarous treatment I've endured from the prison administration here. Things have turned out nicely after the article and federal investigators have questioned the aspects of my case and in return I have requested six officials be indicted.

My sincere thanks to your media and staff for all the supportive correspondence received.
Sincerely,
Gary Garzee,
Boise, ID 83707

mass. coming out

Dear *GCN*,

Hi! Just a note to let you know that I am still here at the Treatment Center and that I am receiving your paper regularly. Thank you.

I have been gay since I was 7 years old and would like to know if you have any books about coming out in prison as I have a friend here who is having problems with his coming out, and I don't really know how to help him, as I have never been in a closet. He has problems accepting his gayness and with worrying about what others say and think about him. He needs help dealing with the harassment from the straights here.

Both of us could use a little more contact with the outside world, especially from here in Massachusetts. Thank you for any help you can give.

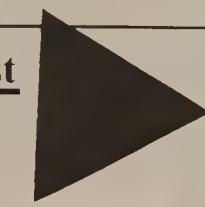
Sincerely,
Michael Fuller,
30 Administration Rd.
Bridgewater, MA 02324.

Typesetter/Features Staffer

Gay Community News is looking for a full-time typesetter/features staffer. Responsibilities include: coordinating the typesetting of, and typesetting *GCN*; coordinating, along with a freelance typesetter, *GCN*'s outside typesetting business; working with the features editor on an array of projects which could include: the calendar, art, lay-out, writing articles or reviews.

Typesetting experience helpful, good touch-typing skills essential. Commitment to feminism and social change and a willingness to work in a collective setting. People of color especially encouraged to apply. \$150/week, three weeks paid vacation, health insurance. Send applications to Gordon Gottlieb, *GCN*, 167 Tremont Street, 5th Floor, Boston, MA 02111, or call (617) 426-4469 for more information.

AIDS Resource List



AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Action Line — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

AIDS Benefit Review Committee

(267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

AIDS Hotline — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center

16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

Gay and Lesbian Counseling Services

600 Washington Street, Boston, MA 02111 (542-5118)

Gay and Lesbian Hotline — 6:00 pm to midnight, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline (1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

Omega Hospice and Bereavement Program 270 Washington Street, Somerville, MA 02143 (776-6369)

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

Massachusetts Department of Public Health

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News Commentary

Wall Street Journal Ditches Gay Reporter, Takes Care of Itself

By Linda Cohn

NEW YORK—The *Wall Street Journal* lately looks like one of those night-time soaps full of lustful moneymaking and greedy love, and it is as closely watched in New York these days as TV's "Dynasty."

Recently, the *Journal's* lead story was a hotbed of intrigue about one of its own reporters, a gay man. Another front page story was about ABC's pilot show turning "Silicon Valley Into A Peyton Place." Who says they don't use sex to sell the *Wall Street Journal*?

The *Journal's* serial started on April 10. They broke their own story when one of their reporters, R. Foster Winans, was under investigation by the Securities and Exchange Commission (SEC). The *Journal* fired him after he admitted he had leaked information from his "Heard on the Street" column, leaks which may have been used by trading rings to reap substantial profits. The "Heard on the Street" column is closely watched by players of the stock market because it offers timely tips and trends affecting stock prices.

A jump in price of a stock often follows a positive report in the column. The *Journal's* reporting of the story whipped up the controversy. The focus of their unusually lengthy account was Winans' "homosexual relationship" with David J. Carpenter.

Drawings of both men were printed on the usually unadorned front page. The rendition of Carpenter was particularly striking. The *Journal* shows him looking very boyish at 34 and with a wide-open toothy grin. Is this the pose of a man being investigated by the SEC or are there other implications?

The *Journal's* reasons for detailing the relationship is that Carpenter may have profited from Winans' columns. In an editorial published later, they said that Carpenter made a total of \$4000 from stocks of companies Winans wrote about favorably in his column.

The *Journal* argues that they must examine the financial relationship between the two men to determine if Winans benefitted directly from Carpenter's profits. Admittedly, the readers may find this rationale "far-fetched," said the *Journal*. The *Journal* should have reported the story thoroughly, but reporting a story is never quite just putting down all the facts. As a player in the drama, the newspaper had its own motivations. Afraid that their paper would be tainted, the *Journal* took a firm offensive strategy.

One way to salvage the reputation of the column was to give the public a culprit. So the *Journal* confessed, but self-righteously



Journal illustrations of Winans (l) and Carpenter (r).

forgave itself for its one mistake—hiring the outwardly upstanding Winans. They reported the incredulity of other employees, not that it had happened, but that the culprit could have been the affable Winans. That left Carpenter, then, to blame. Carpenter had worked for the paper as a news clerk until May 1983, when he quit. The *Journal* said Carpenter was a self-described "freespender."

The *Journal* described Winans' money problems at length. He had complained, they said, about not making enough salary. Most people don't make enough at the *Journal*; staffers are not members of The Newspaper Guild and are paid below scale. They said Winans had always worried about Carpenter's high medical bills, because he had leukemia, but it had been in remission for years. But, other problems are left to the imagination of the reader. Carpenter's brother is reported as saying he called often asked for money, but "not for medical bills."

The real zinger was the trip to Europe the two had planned, with Winans deciding he couldn't afford it, so Carpenter went alone. He ran out of money and had to ask a *Journal* reporter in London to cash his check; Winans said he would cover it if there were any problems. The *Journal* doesn't say Winans paid for the trip, only that he vouched for the check. But, the implication is there: Carpenter took advantage of their reporter.

There is even a reference to a tearful phone call Winans made to a friend overseas as the story unfolded. These are details that the paper could know only by taking advantage of its proximity to Winans, so in a rare coincidence, conversations and newsroom talk became fair game.

In a response from the editors published later, they said they substituted a female name for one of the partners in the story to see if the language would sound "perfectly ordinary and straightforward." But try this game in one of the most talked-about lines in the story: "They live together. Mr. Winans wears a gold ring given to him by Mr. Carpenter." Since

position or professional credentials.

Proponents of unionization charge that the funding question is often used as an excuse for heavy-handed management decisions and they welcome the clarity union contracts may bring. In response to the criticism that they polarize management vs. workers, they note that they are simply naming a situation that already exists. Formalizing power relations will mitigate a tyranny of informal power and many are willing to accept a more rigid hierarchy for one that is also more clearly defined. The WAA statement said, "Some of us thought that if the organizational structure was getting more traditional, then we needed more

when is the gift of a simple gold ring a necessary detail in a story that has trading rings making big profits?

There are other characters in this drama. The lawyer David Clark is being investigated for making profitable short-term trades in companies that Winans wrote about. His broker, the successful Peter N. Brant, was the source for some of Winans' columns being investigated. Scott Muller, another broker, is believed to have purchased stock for Clark just before Winans wrote a favorable column, said the *Journal*. When the column appeared, the stock jumped more than seven points.

The *Journal's* motivations are easily guessed. Afraid of what their competitors could do with the story, the *Journal* rushed to get it all out first. Their attitude was clear when they titled their editorial "Dirty Linen." But, in their rush to do their laundry, are the convenient culprits going to get a fair hearing? In the editors' response to letters on the subject, the *Journal* complained of how difficult the problem had been for the paper. They said they worried about "undercovering" the story and about "overcovering" it and then being accused of boring readers. Is that their worry?

After all, the stock market operates on gossip and rumors, that is stuff from which fortunes are made and lost. The "Heard on the Street" column, in the *Journal's* own words, "deals with rumor and self-serving tips from the market's own users." And, "the mere process of reporting can generate its own rumors about what the *Journal* plans to publish."

The *Journal* has to maintain some rules for the readers who play the market, so they ask their reporters to get information for the column, but to keep their lips sealed. Otherwise, the readers might think somebody is getting the tips first and if the readers don't think they have a fair shot at using the tips they cull from the *Journal's* pages, would they really keep buying the papers?

traditional protection — we couldn't rely on good will or a certain political viewpoint for fair treatment or protection."

Union supporters at WAA are guardedly optimistic about successfully negotiating increased worker input into decision-making.

A union success in Philadelphia could serve as impetus for other shelters in conflict. Walker said the staff at WAA was "... feeling just as abused and battered as some of the shelter residents and it's hard to go to work feeling like that. If other shelter workers feel that way, they may want to unionize."

— filed from Boston

Politics

Continued from page 1

that inaccessibility to high quality health care is not a cause of AIDS, but that "it exacerbates the situation."

Placing blame on an identifiable group for a social, economic or medical problem is a way to stigmatize a group and create the appearance of dealing with a problem. But, "viruses don't come from any group or population. They enter the biosphere and find [the most] hospitable climate — among the most deprived people" who are also the least able to defend against viral infections. Thus, the government says AIDS originated in Haiti, the Caribbean, or Africa and now affects only immigrant black people, gay men and I.V. drug users in the United States. Feinberg told the somewhat smaller afternoon crowd that AIDS exists on every continent. "It's a problem for humankind to solve," she said.

Turning her attention to the right wing's use of AIDS, she noted that the right puts out propaganda meant to confuse the uninformed and to isolate gay men and lesbians by labelling them "unnatural." But, "homosexuality has existed forever. Thankfully, right wing ideology has not."

Feinberg ended her speech with a call for unity: "Let's come together into the new fighting force. Today is struggle, but the future is ours."

A Personal Statement

Jim, a man with AIDS, gave the day's final speech. He began by saying that although he was nervous about representing AIDS patients for the first time, he wasn't

Fire

Continued from page 3

The shelter is largely volunteer run, although eight paid staff members handle the bookkeeping, fundraising and coordinate the food, volunteer and advocacy programs. Policy is set by the all-volunteer overnight shifts. One hundred and twenty volunteers associated with the shelter perform a variety of tasks including staffing the shelter at night.

The shelter made 10 beds available to women and their children for up to seven consecutive nights. The *Boston Herald* quoted one woman who has used the shelter regularly over the last four years as saying, "At Rosie's, they don't tell you how to think. They give you nice clothes without trying to institutionalize your mind."



Singing for our lives: (from left) Larry Kessler, AIDS Action Committee coordinator; Eliot Pilshaw; Jim, a man with AIDS; summary speaker, Diane Feinberg.

as nervous "as I was when the doctor reviewed my biopsies."

Jim said he wanted to make a personal statement because "people don't relate well" to AIDS patients. He recounted his own experience of isolation after his diagnosis because of "panic, ignorance and withdrawal from what we don't understand."

"Talk to us," he said. "We need your support. As individuals, not statistics. I don't want to condemn anyone. But, damnit, I'm not a statistic."

Stressing preventive measures, Jim said, "You can't ignore AIDS. If you're here, you haven't. But you'll leave here today. How many of you guys have condoms in your pockets?" He also urged that people in the crowd volunteer their time to help local AIDS patients.

The occasion of the fire only served to highlight the plight of the homeless, particularly women, in this city and it remains to be seen if the new administration will develop any long-term solutions.

Boston Mayor Raymond Flynn was on hand at the Pine St. Inn, a city shelter, on Sunday night helping to relocate women who needed shelter. Massachusetts' Governor Michael Dukakis was on the scene of the fire the following day. Both Flynn and Dukakis pledged support.

A spokesperson for Flynn's office, Jim Jordan, told *GCN* "Right now the city is looking at trying to help them get another building." Jordan added, "People in the administration are aware [of the problem] and giving it extra special attention. We'll make sure people who need shelter will find it."



These exuberant Ladies Against ERA greeted ERA foe, abortion foe and gay rights foe Phyllis Schlafly at Harvard University on April 25. Schlafly's speech, "Is There a Future for the ERA?", was hissed by about 300 students and others who attended the Harvard Law School forum. When Schlafly told the crowd that she believes it is a blessing America discovered the nuclear bomb before anyone else, one student erupted with "You're sick! Go Home!"

Ellen Shub

Pride

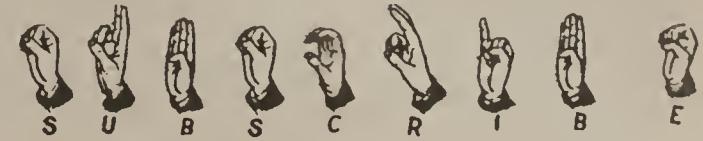
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Lavender Blindness and Seeing Red

By Hugh Murray

Cindy Patton has an interesting film review of *Seeing Red*, in *Gay Community News*, 14 April 1984. In it, she makes a point that raises questions:

The connection between communism and homosexuality (as in "commie pinko fags") is not discussed. . . . Despite the fact that the Nazis wiped out homosexuals along with Jews . . . and the international communists were none too keen on their [gay] presence, there was and continues to be a complex connection between homosexuality and communism.

However, all too often that connection is censored by the Com-

munist Party or its friends. Even in the film the former Communist Howard Johnson reads a powerful poem by Langston Hughes, "Let America Be America Again," but no one reveals that Hughes had once been a member of the Communist Party or that he was gay.

What do I know about the left? I grew up during the height of the McCarthy era and hearing phrases like "commie, pinko fruit" probably sparked my first attraction to communism. The hatred of gays was evident everywhere in my community. Indeed, when I was about 12 years old, a relative, fearful that I might be a "sissie," attempted to gas me while I slept. Interestingly, it was the same relative who would sometimes moan, "If only Hitler had won." My mother prevented the gassing, but then my mother had once been Jewish. It was natural that my own views were to become strongly anti-fascist. And the most implacable foe of the fascist is the Communist. I knew no Communists (it was only some years later that I was to learn that the Communist Party disbanded in the South in the 1950s), but I also knew that the anti-gay tirades were invariably linked with anti-communist and, frequently, anti-black comments. In contrast, the religious conservatives proposed an outlook that was pro-Christian, pro-white, pro-racist, pro-Dixie, proto-fascist.

I reacted against such right-wing propaganda. As a young man I was non-violent, joined the civil rights movement and was arrested

at Woolworths with blacks! However, for years those charges were pending against me, making it more difficult to obtain employment. The relative who had once sought my "final solution" was so enraged by my interracial activities that he sent a donation to the American Nazi Party to restore honor to the family. In later years he mellowed and sent money instead to the George Wallace Party.

My own experience taught me that fascism meant death to gays and oppression, if not death to other minorities. How to fight fascism? There was the civil rights movement in the South and then the anti-Vietnam war movement. And in my profession, I taught at a black college and researched and published on how Communists had helped advance the cause of civil rights in America, especially with the Scottsboro case of the 1930s. I had met a Communist in the civil rights movement who I admired very much. But I was not a member of the CP and knew no open members (except on rare visits to New York City where in 1965 I marched in one of the first anti-Vietnam demos in Times Square with the DuBois Clubs). Nevertheless, I was sympathetic to the CP and the Party had heard of me. Though I was unaware of it at the time, Herbert Aptheker had criticized my analysis of the Missile Crisis in *Political Affairs*, the CP's theoretical journal, in 1962 and he lauded my historical research in the *Daily Worker* in 1968.

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After siding with the students in a strike at Southern University in New Orleans in 1969, I lost my teaching assignment for that summer and was thereafter blacklisted. During the strike a helicopter had chased my car as I drove an Arab from the university to his apartment. The city's chief of police had personally appeared on television the night before to announce that that Arab was to be arrested "on sight." His crime: he was a foreign agitator, allegedly the head of the strike. After he was arrested, the Immigration and Naturalization Service moved in to deport him. From Southern justice to American justice.

I left New Orleans for Europe, eventually teaching in East Germany. I recently recounted some of my impressions of that country in the *New York City News* and shan't repeat myself.

Throughout most of the 1970s, however, I resided in New York City and though a few of my friends were staunch Roman Catholics or refugees from New Orleans, the majority of my associates were either in or near the Communist Party. The Party atmosphere was often friendly and supportive to my writing endeavors, my interest in chess and films. The people were almost never exploitative, and today I miss the dedication of that circle of former friends. The *Daily World* (successor to the *Daily Worker*) published most of the articles I sent it.

Still, one thing must be related about the social atmosphere of the Party. One would never make a joke about blacks or Hispanics or Italians or Poles or women, etc. If one did, there would be an immediate and hostile reaction, denouncing the teller of the joke as a racist, sexist, bigot. But there was one group you were permitted to joke about: gays and lesbians. And finally, when in this atmosphere I began to argue on behalf of gay rights, the reaction was at best silent toleration, at worst ridicule. And I was not ac-

it is symptomatic of the Communist failure on the gay issue.

In the 1970s I attended some open Party meetings. No outsider was sure who was a member and who a visitor. I was handed a "Join-up" flyer: "If you are Black, Chicano, Puerto Rican, Hispanic, . . . white." But there was nothing on the invitation for gays or lesbians.

And when the Communists were not omitting homosexuals, the Party was equating gays with the enemy. For example, when Ronald Reagan was running in the primaries against then President Gerald Ford for the Republican nomination in 1976, the *Daily World* published a cartoon depicting Reagan as starring at an all-male XXX movie theater. To the leadership of the CP's daily, the enemy must be gay—even if he isn't. And this is an attitude that can be traced back to 1933 when the *Daily Worker* printed a cartoon of two German Storm Troopers holding hands on a park bench while two passersby observe, "Well, Roehm wasn't made in a day." (Of course, in this particular case, the villain was gay.)

The Party pretends to defend the interests of the oppressed minorities. Where in the US has it defended the interests of gays and lesbians?

When Charles Lindbergh died in August 1974, the *Daily World* recalled him as an enemy, as one who opposed US aid to the Allies from July till December 1941. The paper noted that Lindbergh had received a medal from Luftwaffe leader Herman Göring, that Lindbergh had praised the German air forces, and the paper implied that Lindbergh had had a gay liaison while visiting Nazi Germany. The Communist newspaper seemed to condemn Lindbergh as

The Communist approach is simply this: if it is a hero or a good guy, say nothing about the gayness. If, however, it is a villain, emphasize his gayness — even if it isn't true.

tively gay at the time; I was celibate.

I am aware that Henry Hay was a gay rights leader and a member of the Communist Party for 18 years. He was well treated by his Party comrades. My experience was different. I found the Party atmosphere vacillating from neutrality to anti-gay. Was Hay's experience more typical or was mine?

Bill Bailey, the affable Communist seaman who appears in both films *Seeing Red* and *The Good Fight* (the latter concerns the fight of the Lincoln Brigade in the Spanish Civil War in the late 1930s) relates how he pulled down the Swastika flag from the German ship *Bremen* when it docked in New York in August 1936. Bailey is wonderful when he reminisces about fighting in Spain. Suddenly he uses the word "gay," but it is clear that he means "merry" or "happy." Bailey is a highly politically conscious Communist. Today he would not think of using the word "Negro" because it is no longer politically correct. Nor would he use the word "girl" to describe a woman. But he can use the word gay and not mean gays, because gays are beyond the scope of what the Communist Party deems worthy as a good cause. With Bailey it is more than a slip of the tongue;

much for the latter as for the former.

In 1972 Helen Winter, a leader of the CP and one of the chiefs of the *Daily Worker*, denounced an influx into the Party of decadent, bourgeois elements: drug addicts, homosexuals and black nationalists. I wrote a letter to the newspaper at that time criticizing her bigotry. This was one of the rare occasions when the *Daily Worker* did not print my contribution.

In all the issues of the CP theoretical organ, *Political Affairs*, how often is the word gay or lesbian or homosexual used — except as a form of derision? The Party pretends to defend the interests of the oppressed minorities. Where in the US has it defended the interests of gays and lesbians? When CP leader Angela Davis spoke out on behalf of gay and lesbian rights, her comments were recorded in the gay paper *The Alternate*, not in the Communist *Daily Worker*.

The Communist approach is simply this: if it is a hero or a good guy, say nothing about his gayness. If, however, it is a villain, emphasize his gayness—even if it isn't true. With such an approach, gays and lesbians can never expect justice under Communism. For example, how many Communists know that John Reed, the

American journalist who vividly described the Bolshevik revolution in *Ten Days that Shook the World* had sexual encounters with men as well as with women? There is thus at least one lavender brick in the Kremlin wall, even if most folks can only see red.

When the Bolsheviks took power in Russia in 1917, they abolished the czarist anti-gay legislation. But that does not necessarily mean that the new regime was pro-gay. There was a tremendous burst of cultural activity in the Soviet Union in the 1920s (as in Weimar Germany and jazz-era USA). One of the greatest directors of film, Sergei Eisenstein, who was gay, nevertheless portrayed villains as sissie-like characters, both in *Ten Days that Shook the World* and *Strike*. And over 40 years later when the Soviets produced a major film biography of a national hero, Tchaikovsky, he is transformed into a heterosexual. There are some exceptions to the picture I am painting. Thus, I must add that Feliks Dzerzhinsky, the original leader of the Cheka (what was to become the NKVD), appears to have been gay. Of

course, about the same time a young J. Edgar Hoover was preparing to become chief of the FBI.

In 1934 Stalin changed the constitution of all the Soviet republics in a most important manner. Two of the most famous British Fabian Socialists were then gathering material for their massive two-volume work on the Soviets. What did they write about this change?

In March 1934, without any public discussion, the presidium of the Central Executive Committee (TSIK) suddenly issued a decree requiring all the republics of the USSR to add to their criminal codes an article making homosexuality between adult men punishable by three to five years' imprisonment; and if done with minors or dependents or accomplished by force, by imprisonment from five to eight years. It is understood that this drastic action followed on the discovery of centres of demoralisation of boys, due to the influence of certain foreigners who were summarily expelled from Soviet territory.

Beatrice and Sidney Webb in *Soviet Communism, 1937, p. 1060*.

And this was placed in a footnote! Gay oppression was not deemed sufficiently important to rate the text in a work of over 1000 pages by two leading social scientists. And they repeat the almost comic (were it not tragic) charge that foreigners are to blame for importing homosexuality into the Soviet Union. Such depth!

Fidel Castro's "rehabilitation camps" for gays and his speeches denouncing gays as scum are recent enough to remind us that Communism does not necessarily liberate gays and lesbians. For further details of our minority under Castro, one should see the film *Improper Conduct* for its interviews with exiles, including gays, from Cuba.

The first major breakthrough against Stalin's anti-gay decree occurred in East Germany. Ap-

Continued on page 16

GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

Daughters of Bilitis

By H. H.

I picked up the phone and it was Joan. We had gone to school together and had become very close friends. She started college when she was 37, married, with two teenaged daughters and with the realization that she is a lesbian.

"Would you come with me to a DOB meeting?"

The Daughters of Bilitis was formed in 1955 in San Francisco by Del Martin and Phyllis Lyon. They describe their beginnings in their book *Lesbian/Woman*:

Daughters of Bilitis began with eight women: four lesbian couples, four blue-collar and four white-collar workers, among them were one Filipina and one Chicana.... [I]n our eagerness to meet other Lesbians we found ourselves on the evening of September 21, 1955, laying plans for a secret Lesbian club. For four consecutive weeks we met to draw up a constitution and bylaws. At the fourth meeting there still remained the question of a name for the fledgling organization. "How about Daughters of Bilitis?" Nancy suggested. The rest of us looked at her blankly. "I ran across this book by Pierre Louys that has in it this long poem called 'Songs of Bilitis.'" Nancy held up the volume she'd been holding on her lap. "It's really quite beautiful love poetry, but what's even more interesting, Bilitis is supposed to have lived on Lesbos at the time of Sappho." We thought that "Daughters of Bilitis" would mean something to us, but not to any outsider. If anyone asked us, we could always say we belong to a poetry club. And so Daughters of Bilitis (or DOB, as it is popularly known) came

into being.

The next night Joan and I met at Charlie's Kitchen in Harvard Square. Since our last meeting, she had graduated from college and was happily working in her field. But there was still that struggle with her sexuality. She looked across the table at me and began to cry. "I told my husband Pat about my feelings. We are both seeing a counselor. I'm going to the counselor to help him work through this. I know he's going to try to save our marriage." She went on to tell me about her various affairs with women over the

Local Niches

past ten years.

The next order of business at DOB was to determine the direction and purpose of the newly founded organization. *Lesbian/Woman* describes what the focus of the organization should be:

The organization was to encourage and support the Lesbian in her search for personal, interpersonal, social, economic and vocational identity. The DOB social functions would enable the Lesbian to find and communicate with others like herself, thereby expanding her social world outside the bars. She could find in the discussion groups opportunity for the interchange of ideas, a chance to talk openly about the problems she faced as a Lesbian in her everyday life. Also available to her would be DOB's library on themes of homosexuality and of women in

general. In educating the public to accept the Lesbian as an individual and eliminate the prejudice which places oppressive limitations on her life style, the groups proposed an outreach program; to sponsor public forums, to provide speakers for other interested civic groups, and to publish and disseminate educational and rational literature on the Lesbian. DOB also announced its willingness to participate in responsible research projects and its interest in promoting change in the legal system to insure the rights of all homosexuals.

The Boston chapter of DOB was formed in 1969. Its formal business is managed by five officers: president, vice-president, recording secretary, corresponding secretary and treasurer.

Lois Johnson, the current president of DOB, has held that position since 1975. She and Shari Borden, her lover of 20 years, were instrumental in the formative years of DOB. Perhaps more important is their key role in providing the continuity that organizations need in order to succeed.

What made these women, and others like them, become involved? For Shari, also a past president of DOB, it was the need to meet other people like herself in a social setting. She felt a

Continued on back of Calendar section

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(617) 522-5900

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William A. Sandberg,
DPM
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524-7565

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186 Hampshire St.
Cambridge, MA 02139
(617) 876-5310

WOMENCRAFTS, INC.
P.O. Box 190
373 Commercial St.
Provincetown, MA 02657

WOMEN'S BARS

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Cambridge, MA 02139
492-9545

SOMEWHERE/ELSE
295 Franklin St.
Boston, MA
423-7730

BOOKSTORES

GLAD DAY BOOKSTORE
43 Winter St.
Boston, MA 02108
(617) 542-0144

This guide provides a listing
of gay/lesbian owned, staffed,
or supportive businesses and
services. To have your busi-
ness or service listed (for only
\$100.00 per year) call 426-4469

calendar
pull
out

May 5 to June 2

5 saturday

Boston — Holly Near and Inti Illimani, Chilean New Song group in exile, perform. Tickets at Tickerton and Orpheum. Info: 8:00PM, Orpheum Theater.

Cambridge — Food Coop Rummage Sale! 10AM to 4PM. Old Cambridge Baptist Church parking lot, corner Mass. Ave. and Harvard St. Proceeds benefit the Coop. and the Alliance for Justice in '84. Themes are: Speak Out Against Reagonomics, Register to Vote, and Organize for Peace with Justice. Speakers: Mel King, Felix Arroyo, Jean McGuire, Kip Tiernan and others. Entertained by comedian Bill Campbell, Pageant Children's Chorus and Rainbow Coalition Band, plus open mike for members of the community to voice concerns. Call Alliance at 266-7100.

West Hartford, CT — The Lesbian and Gay Task Force of the National Association of Social Workers sponsors two workshops on Our Relationships for lesbians and gay men. Registration, \$10 (\$5 low income). Child-care, interpreters for hearing impaired. Advance registration, 9AM to 12 noon. Info: (203) 236-3279.

6 sunday

Watertown — Lupus Erythematosus Self-Help and Education Group now forming. This group will be open to anyone interested in sharing her experiences of living and coping with Lupus. Its treatments, disability laws and other relevant topics. 2nd meeting at the Boston Health Collective in the Armenian Culture Center, 465 Mt. Auburn St. at 7PM. Info: Marcia, evens at 787-2192.

Cambridge — Radical Feminists of Heterodoxy author Judith Schwarz will present a slide show and talk about women in Greenwich Village from 1912 to 1940. 2PM. Donation \$3. New Words Bookstore, 186 Hampshire St.

Jamaica Plain — Lesbian and Gay Neighbors monthly potluck/meeting, 5:30 to 8:30PM at City Life office, 670 Centre St. \$1 donation suggested. An opportunity to discuss common concerns. Info: Lorry, 522-3312, Bob, 524-7044.

Allston — Heart and Soul, a film by Jane Picard, at a Celebration of Women, a benefit for the Sonia Johnson Presidential Campaign. 6:30PM, Beele's Lunch, 120 Harvard Ave. \$5 donation in advance at Beele's or \$5.50 at the door. Info: 254-9457.

Jamaica Plain — Gay and Lesbian Council of Rainbow Coalition meeting to discuss organizing progressive contingent for Gay Pride, anti-racist work, voter registration, and building gay presence in Rainbow Potluck brunch. 75 Williams St., Apt. 1. Info: Malkah, 364-5838, David, 522-0605.

7 monday

Dorchester — Peace with Justice Week with Justice Wesley United Methodist Church, 1076 Washington St. Info: Jobs with Peace Campaign, 451-3389.

Somerville — Madre (Woman) to Woman Material Aid to Nicaragua) and Central American Solidarity Association and Central donation. Cash bar, dancing. 8PM. Info: Lupe, 492-8699 (CASA office).

Cambridge — Witness for Peace: Report from Nicaragua. Slide show and discussion on peace vigil with Frank Dorman, Nancy Moorehead and Clare Pearson. 7:30PM. Sponsored by Central American Education Fund and Central American Solidarity Association. 1151 Mass. Ave. (Old Cambridge Baptist Church). Info: 492-8699.

Cambridge — Coming Out: Your First Relationship? 8PM. All women welcome. Daughters of Bilitis, Old Cambridge Baptist Church, 1151 Mass Ave. Info: 661-3633. \$1 donation.

Boston — Cost of Military Spending: Jobs, Peace, and Justice in Massachusetts. 12-1PM. Info: Jobs with Peace Campaign, 451-3389.

Boston — Strength through Diversity, a meditation for experimental women's rosary presented by Susan Roberts. Slides and music, 8PM. Essentially Women's Center and Newbury St. Info: 262-5922.

Boston — Community Networking Breakfast for representatives of gay/lesbian organizations. 8AM. Club Cafe, Columbus and Berkley St. This month's presentation and the Human Rights Campaign Fund — New England.

Boston — Peace with Justice Week: Rebuilding the Economy for Peace. The Second Annual Labor Forum on Job Creation/Job Protection. Info: Jobs with Peace Campaign, 451-3389.

Cambridge — The MIT Writing Program presents Black Women's Literary Traditions with Dorothy West, Dorothy Sterling, Ann Petry. 7PM in Bldg. 10, Room 250, the MacLaurin Bldg. at MIT (off main entrance at 77 Mass Ave.)

Cambridge — Mary Daly reading and lecturing from her new book *Pure Lust: Elemental Feminist Philosophy*. Proceeds to Presidential campaign of Sonia Johnson, the Citizen's Party candidate. Donations \$4. childcare and further info: 969-2946.

Boston — Peace with Justice Week: Jobs, Peace, and Justice: The Candidates for U.S. Senate Respond. 70 St. Bololph Street, near the Colonnade Hotel. 7:30-9:30 PM. Info: Jobs with Peace Campaign, 451-3389.

Jamaica Plain — Gay and Lesbian Council of Rainbow Coalition meeting to discuss organizing progressive contingent for Gay Pride, anti-racist work, voter registration, and building gay presence in Rainbow Potluck brunch. 75 Williams St., Apt. 1. Info: Malkah, 364-5838, David, 522-0605.

Boston — Spring at Glad Day Friday night reading series. Cherie Moraga, co-editor of *This Bridge Called My Back* reads from her new book, *Loving in the War Years: Lo que nunca paso por sus labios*, at Glad Day Bookshop at 8:00PM on Friday, May 11. Her new book is a collage of essays, stories and poems exploring the political and personal meaning of being a Chicana and a lesbian in the US today.



Cambridge — Angry Arts Films: The Working Class Goes to Heaven. 7:30 PM, Cambridge YWCA, 7 Temple St. Central Square, \$2.50 donation. Info: 524-2915.

Somerville — The Art of Black Dance and Music spring concert. 8PM, East Somerville Community School, 115 Pearl St. (off McGrath Highway). Tickets \$5 adults, \$3 children and elders. Info: 666-1859.

Boston — Come help send out the paper NIGHT! Subscribers. Refreshments and good times. And now finally an intercom at our downstairs door so you don't have to call before you get here. Come anytime after 6PM to our space at 167 Tremont St. (Near Boylston T stop).

Boston — Boston Lesbian and Gay Political Alliance's Auction '84. Cash bar, door prizes, guests. Auction includes items from Rita Mae Brown, Harvey Fierst, May Sarton, Betty Friedan; weekend in Provincetown, and Ogunquit. \$5 donation at the door. 7:30PM, Dome Room, Lenox Hotel, Copley Sq.

Boston — Jazz Women in Concert Spring Series. Mother's Day Tribute to Jazz Women featuring Just Friends. Donation: \$5 advance/\$6 at the door. 8:30PM. Info: 492-8436.

Boston — Spring Dance and Bullet sponsored by Dignity/Boston. \$11 for Dignity members, \$13 for non-members. \$9 for 9:30PM Education, 5:30-6:15 and 4PM. For reservations, call 536-6518 and leave name and number.

Boston — Auction '84, fundraising event of the Boston Lesbian/Gay Political Alliance. Hors d'oeuvres, cash bar, door prizes. Guest auctioneers: Barney Frank, David Sondras, Abbie Browne. \$5 donation. 7:30, Lenox Hotel, Copley Square.

Boston — Peace with Justice Week: Voter Registration. Codman Square, 12-4 PM. Info: Jobs with Peace Campaign, 451-3389.

Northampton — Lesbian and Gay Liberation March. "We who believe in Freedom cannot rest until it comes." Northampton Bridge School, 12 noon. Rally at Pulaski Park, 1 PM. Info: (413) 586-9340. Dance \$2. Valentine Hall, Amherst College.

Lowell — Gay Outreach Association for University of Lowell Students 5-year anniversary reunion. All alumni members and their guests welcome. 8 PM, food donation requested. Info: 452-5014, 324-0955.

Boston — International Dinner. Dishes from Africa, Asia, Latin America. 7 PM, Emmanuel Church, 15 Newbury St., 7 PM. Emmanuel at door, children free. Tickets and \$7 at door. Info: 424-1176. Sponsored by the All-Peoples Congress.

Cambridge — Exodus Center Conference: Gay men and Lesbians: Where are we now? Library Conference Center, 6 Appliance Way. Advanced registration \$30. On-site \$40. Info: 266-0612.

Cambridge — Birth Project, a lecture/slideshow by Kathy Lenhart. 7:30 PM. Phoenix Gallery, 244 Columbia St. \$3.50. Info: Brenda Jackson, 491-7622.

Cambridge — Amethyst Women Talent Show. A drug- and alcohol-free event which all women are invited to share their talents in music, dance, theater, poetry and prose reading. \$4, more if, less if. 7:30PM, Old Cambridge Baptist Church, 1151 Mass. Ave. To perform call 666-4864, 7:30 PM, or 641-1168 (keep trying) before April 29.

Boston — Lobbying Strategy Session sponsored by Boston Lesbian/Gay Political Alliance to plan for passage of a Boston Human Rights Ordinance. 9AM to noon, Hill House, 74 Joy St., Beacon Hill. Info: Ben 262-3814.

Cambridge — Mobilization for Survival will hold its annual Spring Rummage Sale at the Old Cambridge Baptist Church, 1151 Mass. Ave., between 11AM and 4PM. Clothes, toys, appliances, and furniture are needed. To donate items or to sign up to volunteer, call Mobe at 354-0008.

Medford — Hidden Disabilities, a discussion with four invisibly disabled lesbians on WMFO's Something About the Women produced by Margy Dowzer. 11 to 11:30AM, 91.5 FM. 923-8102 for info and feedback.

Brookline — Swing and Ballroom dance for gay men and lesbians. Live piano music from 30's and 40's. \$5. Partner dance necessary. 9:30 to 12:30. Church of our Savior, parish hall, 25 Monmouth St. (off Carlton, near St. Mary's). Info: 277-1139.

Boston — Our Famous May Pottluck Dinner! Sponsored by the Daughters of Bilitis. 7:30PM. All women warmly invited. Bring a favorite dish and \$3 donation. Info: location: 661-3633.

Boston — Peace with Justice Week: Voter Registration. Codman Square, 12-4 PM. Info: Jobs with Peace Campaign, 451-3389.

Newton/Waltham — Gay/lesbian group meeting. All welcome. 4 to 5:30 PM. Info: Alan, 244-3714, 984-6186.

Cambridge — Spring Folk Festival 2nd hosted by Mass. Independent Alliance. Betty Rose, Molly Scott, Willie Sordill, George Grizbach, Pat Scanlon, Black Water String Band. 7 to 11 PM, Old Cambridge Baptist Church, 1151 Mass. Ave. \$7.50 in advance. \$8.50 at the door. Info: 427-3064.

Cambridge — Straight Talk About Lesbians produced by Liz Diamond. Discussion with Diamond after the presentation. 7:30 PM. Phillips Brooks House, Harvard Yard. All dances taught. 4 to 6:30 PM. Info: Read, 423-0942.

Boston — Diga Broumas reads her poetry and Marian Roth presents her color slides in a benefit for Sojourner, the Boston-area Feminist newspaper, and Freehand, the Provincetown school, for women writers and photographers. \$5 and \$15 donation. 7:30PM, Arlington Street Church, Boylston and Arlington Streets. Info: 661-3567.

Cambridge — Mothers' Day Brunch for women who have a mother or are a mother. Women welcome. 9AM to noon, Hillshire St. All women welcome. 134 Hampshire St. Modern Times Cafe, 134 Hampshire St. Info: 661-3633.

Cambridge — Fenway Community Health Center is having a fundraising cocktail party from 4 to 7 PM. \$25 requested donation. Info: location: Mark Perigard 267-7573.

Boston — Exodus Center presents John Boswell speaking on The Gay Christian Experience, an historical perspective. Church of the Covenant, 67 Newbury St. 7:30 PM. \$3 at the door.

Boston — Prism Ballet celebrates Dider Americans Month. 2 PM, Bedford V.A. Hospital Auditorium, 200 Springs Road. Info: 862-2119.

Boston — Fenway Community Health Center is having a fundraising cocktail party from 4 to 7 PM. \$25 requested donation. Info: location: Mark Perigard 267-7573.

Boston — Bisexual Women's Network meeting at 7:30 PM. Harriet Tubman House, 566 Columbus Ave. Discussion: Bisexuality: Pride and Prejudice. On-going support. African apartheid will be discussed. 1:00PM to 5:00PM, Phillips Brooks House, Harvard Yard.

Boston — Spring at Glad Day Friday night reading series. Nathan Ladine, 8 PM, Glad Day Bookshop, 43 Winter St., across from Park St. Info: 542-0144.

Cambridge — A Time to Choose: Abortion Rights forum on the proposed Rights National Network. 7:30 PM at the Church of the Covenant, 67 Newbury St. \$2 donation. Info: Craig, 321-4382; Tom, 536-3392 or John, 636-2305.

Cambridge — Yard Sale at Old Cambridge Baptist Church, 1151 Mass. Ave., to benefit Second Wave magazine. 10AM to 4 PM. Info: 491-1071.

Boston — Alix Dobkin at Sleeper Hall, Boston University, 871 Comm. Ave., 8 PM. Tickets are \$7.50 at New Words, Bodwyworks and mail order. P.O. Box 15, Jamaica Plain, MA 02130. Info: 522-3417.

Boston — The Table Setting: Seeds of our Relationships, a day-long workshop for gay men and women. 9AM to 4:30 PM. Boston U. College of Liberal Arts, 725 Comm. Ave. Room 6. \$55. Info: 345-5981.

Bedford — Dance Prism Ballet celebrates Dider Americans Month. 2 PM, Bedford V.A. Hospital Auditorium, 200 Springs Road. Info: 862-2119.

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Cambridge — Black and White Men Together, Celebration on Stages of Our Lives, panel discussion and advancement for gay men and lesbians of different ethnic and racial backgrounds. Free, open to all members of the community.

Boston — A Time to Choose: Abortion Rights forum on the proposed Rights National Network. 7:30 PM at the Church of the Covenant, 67 Newbury St. \$2 donation. Info: Bonnie 354-0008.

Providence — Pink Triangles, a highly acclaimed film about prejudice and persecution against gay men and lesbians presented by Brown University Gay and Lesbian Alliance. The film will be followed by a talk by filmmakers Cathy Holman and Julie Palmer. 3:30PM. Free (but donations will be accepted at the door). Info/location: 738-7137.

Providence — First Brown University Gay and Lesbian Alumni/ae Dinner. At the Faculty Club, in the Class of '52 Room. Reservations mandatory. Send \$15 per person to: Brown Gala, c/o Bill Barnett, 1694-B Beacon St., Brookline, MA 02146.

Boston — BWMT/Boston celebrate its 4th anniversary. banquet to 9PM, Lenox Hotel. Cash bar. Dinner 8 to both \$20 in advance; music alone \$5 at the door. Info: Tom, 536-3392; Craig, 321-4382.

Boston — Married Gay/Bi Men's Workshop will explore issues, conflicts and effects of AIDS on lives of married gay or bisexual men. Info: Francis Giambone, 628-6988.

June 1 friday

New Haven — Yale GALA (Gay and Lesbian Alumni) special events. Good times during Reunion celebrations. Info: Yale GALA, P.O. Box 2119, New York, NY 10185.

2 saturday

Portland, ME — Take Back the Night Coalition sponsors workshops on political, social, psychological, economic and legal aspects of violence against women and on strategies to empower women. A march through Portland follows in the evening. Info: Marilyn, 773-3333; Merrie, 761-1549.

Cambridge — Anniversay Weekend Celebration on Black and White Men Together, Panel discussion and advancement for gay men and lesbians of different ethnic and racial backgrounds. Free, open to all members of the community.

Cambridge — Eyewitness in Vietnam and Cambodia: The Revolution in Vietnam and Human Life Amendment. 7:30 PM at the Church of the Covenant, 67 Newbury St. \$2 donation. Info: John, 636-2305.

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Notes

Compiled by Michael Bronski

homomovies

The Nickelodeon will be presenting a gay film festival beginning this Friday, May 4 and running for three weeks. Twenty-five films will be screened — one and two days each — including *Call Her Savage*, a 1932 Clara Bow film which features the first gay bar scene in a Hollywood movie. They've included such camp classics as *The Gang's All Here* and *Myra Breckinridge* as well as the Boston premiere of *Scrubbers*, a story of lesbianism in a women's prison, *Ernesto*, the bittersweet love story between a young man and a servant in Italy, and *The Deputy*, a Spanish film about the sexual secrets of a highly placed public official. Since the newer films were being press-screened this week GCN will have full coverage in next week's paper. Check it out.

out of the closets / into the basement

The Basement Gallery, a progressive artists' space in downtown Boston, is planning a Lesbian/Gay Artists Show in June. Interested artists should contact the gallery at 574-9200 as soon as possible for further information.

The exhibit will coincide with the Rear Window's Gay/Lesbian Film Festival scheduled at the Basement Saturday, June 9th. Festival programming is still undetermined, so call David Kleiler at 277-4618 if you'd like to have any particular film included.



funny lady

New Words Bookstore will be presenting Kate Kasten Comedy Theater on May 22 at 7:30 PM.

Kasten is a feminist comic who fills her show with zany characters and political satire. There is a suggested \$2.00 donation and more information can be obtained by calling New Words at 876-5310.

Niches

Continued from front of Calendar section
concern for women who socialize only with their lovers and the few people who know about them. An organization like DOB provides the environment for healthy exchanges and supportive friendships.

The motivating force for Lois was the desire to meet other women and the desire to form close female friendships. Like Shari, she believes a fuller life can be experienced through extending yourself to other people.

Even more important for Shari and Lois was the need to express themselves as women outside the sinister picture of the stereotypical lesbian.

Renee became vice president in 1980. Her involvement began with the process of coming out and the need to contribute to other people. Renee's innovation as a rap leader is to pre-select a topic based on her perception of what her group would like to discuss. She found this approach helpful in involving people who may otherwise remain a little shy. Renee finds DOB "an incredibly warm place."

For three years Anita Sanders, the recording secretary, has led the general rap night. DOB, for Anita, is important in two ways: first, it provides weekly support groups in which there is a place for everybody; second, it is a social organization which offers opportunities to meet other people.

As corresponding secretary, Geri receives many letters from "women who just don't know what to do." Through the wide variety of rap groups, Geri is able to guide the women towards the support they need.

"Lifesaver" is how treasurer Mary Hobbs describes DOB. Married for 20 years, with four children, she found a tremendous support

gynomusic

Libana, a woman's chorus, will present a celebration of woman's music and dance from Eastern Europe and the Middle East on Friday, May 11 and Saturday, May 12 at the First Church Congregational, 11 Garden Street, Cambridge, a wheelchair accessible location. Other performances are scheduled for Friday, May 18 and Saturday May 19 at The Old Cambridge Baptist Church, 1151 Mass. Ave., Cambridge. All concerts will take place at 8:00PM. Tickets are \$6.00 at the door (\$4.00 for elders). In advance they are \$5.00 and may be obtained at New Words Bookstore.

woman's night out

A Woman's Coffeehouse will present an evening of entertainment by and for women featuring poetry by Kate Rushin, music by Dianne Gass and dance by Marcia Hubelbank on Sunday, May 20, 7:30 to 10PM at the First Church Congregational, 11 Garden Street, Harvard Sq. It will be an alcohol-free space and a \$4.00 donation is suggested.

slate party

Kate's Mystery Bookstore, 2211 Mass Ave., Cambridge, will be sponsoring an autograph party for Nathan Aldyne to celebrate the publication of *Slate*, the third in a series featuring Daniel Valentine and Clarisse Lovelace, (he's gay, she's not) as two Boston detectives. *Vermillion* and *Cobalt*, the first two books of the series, have been best sellers, in-town and out.

The signing will take place between 6:30 and 8:00 PM. Ten percent of each sale will go to the AIDS Action Committee and will entitle the buyer to a free beer or mixed drink at the Boston Eagle at a party beginning at 9:00 PM.

gay day marshalls

The Christopher Street Liberation Day Committee, organizer of the June 24 Gay and Lesbian Day March and Rally in New York is now seeking 35 lesbians and gay men who want to be part of a special "Marshall Cadre" for the March. These persons will receive advanced training in marshalling and will be assigned to more demanding and crucial jobs (i.e. assisting the coordinator of floats and vehicles, working with the police, dealing with disputes and emergencies). Members of the Marshall Cadre will be assigned special places in the March and therefore will not be able to march with a group of their choice.

CSLDC'84 is also seeking an additional 250 general marshalls for the March and Rally site. These people can be unaffiliated individuals or members of groups.

For sign-up and/or more information, contact R. Paul Martin, March Chairperson, at (212) 258-8735 (day/evening) or CSLDC'84 at (212) 947-0949.

group in DOB that helped her come to terms with her identity and how all of that relates to her children. As an active member she is reaching out to help others who are struggling.

A major contribution to DOB has been made by their "phantom librarian," whose love of books inspired her to start the DOB library from a heap of books, some of which had no bearing on women and their lives. She sold those books and bought women-related literature. The DOB library now has over 400 volumes.

Kris Jackson was attracted to DOB because it presented a pleasant alternative to the bars and is not a pick-up place. She leads a Tuesday night rap. Although a wide variety of topics are discussed, there is a lot of discussion about coming out to parents and relatives.

While Kate was growing up in rural New England she felt she didn't belong anywhere. Homosexuality was never discussed and she knew she was "different." Some years later she came to Boston and to DOB. She felt "accepted the day she walked in." There were growing concerns in the community about the opportunity for younger women to meet and to share. Boston Area Gay and Lesbian Youth at the time was predominantly male; younger women would attend rap sessions at DOB but often older women's concerns prevailed. Finally DOB was deeply touched by a letter written by a younger woman pleading with the community to do something. Kate, recalling her own childhood, began a rap session for women 22 years and under. They now meet on the fourth Thursday of every month.

Joann Ariano appeared on the "People Are Talking" television show in January as a lesbian mother. She raised four children alone and came out when they were old enough. Joann



playwrights' platform / making movies

Playwrights' Platform Workshop will be presenting eight new one-acts by Massachusetts playwrights in their New Play Marathon. Of interest to GCN readers might be *Making Movies* by Theresa Rebeck. *Making Movies* deals with the tensions that erupt when Jeff, an independent filmmaker, asks Martin, his lover, to do a heterosexual love scene in one of his films.

Making Movies will be performed at 8:00 PM on May 9 and 17 at the Cambridge Rindge and Latin High School, 469 Broadway, Cambridge. Admission is \$4.00. For information on this and other plays in the series call 427-7450 or 720-3770.

robeson remembered

The Boston Peace Council will present a special program entitled "Paul Robeson Remembered," on Saturday, May 12, at 7:30 PM at Roxbury Community College. The program will pay homage to Paul Robeson and the historical contributions of Afro-Americans to the U.S. Peace Movement. Susan Robeson, granddaughter of Paul Robeson, will speak as will Mel King and Sandra Graham.

The event will take place in the newly renovated conference room of Roxbury Community College, located in the Tower Building along Huntington Ave. A donation of \$4.00 is requested (\$3.00 for persons of limited income) and refreshments will be served.

credits DOB with providing non-traditional positive role models for women and for lending her the inspiration and courage to be independent.

Karen came from a single life. DOB was the first place she turned to amid all the confusion. She now leads a coming-out rap group on Tuesday nights.

Along with the rap sessions and social events, DOB prides itself on its traditional Thanksgiving dinner, served to women and their children on the Sunday before Thanksgiving.

DOB also provides speakers to the Gay Speakers Bureau, creating the opportunity for a greater understanding of our lives.

DOB has also introduced a new concept into its rap group format called the DOB Forum. It is designed to bring current information to its members. Some topics already discussed are alternative cancer treatments and a lecture on balance and polarity.

Another area of increasing interest and action concerns the older lesbian. Although this is a relatively new concern, DOB is ready to lend its support as the need arises.

Joan and I just finished introducing ourselves. A woman was talking about her custody fight. Another woman spoke of her breakup. And then Joan started speaking. It wasn't so much what she said... it was that at long last she could be herself.

Daughters of Bilitis meets every Tuesday and Thursday at 8:00PM. The 35-plus group meets every second Wednesday and last Friday of the month. Please check the GCN calendar for specific raps. The DOB address is 1151 Massachusetts Ave., Cambridge, MA 02138. Their phone number is 661-3633.



Part of the crowd at the 1983 Northampton March.

Larry Goldsmith

Broad Concerns: The Gay Left in Northampton

By Larry Goldsmith

The city of Northampton, Massachusetts, home to Smith College, lies in the western half of the state, 20 miles north of Springfield, a city of 150,000 that is the commercial center of western Massachusetts. Nine miles to the northeast, across the Connecticut River, is the college town of Amherst. The 30,000 residents of Northampton include a good number from local academic communities, many of whom are students making the city their home for a temporary though significant duration.

Main Street in Northampton shows the telltale signs of creeping gentrification; newly renovated storefronts offer pricey specialized goods. Some of the gentry doubtless come from the academic community, and some are the professionals who work in Springfield and surrounding areas. City officials and longtime residents welcome the money and revitalization the newcomers bring, but are wary of the liberal-to-radical political views that have become increasingly audible. There is a largely unspoken tension between city government, which has not yet begun to reflect the changing composition of the city, and the newer residents, whether politically outspoken or merely visible, who call Northampton home.

Last May, nearly 2000 lesbians and gay men and a significant number of straight supporters filled the streets of the city, not merely to celebrate lesbian and gay

pride, but also as a show of solidarity and protest against a wave of anti-lesbian harassment then threatening the city.

The success of that day, the second annual Lesbian and Gay Pride Day, was due in large part to

'We were really tired of being the only leftist in the queer group or the only queer in the leftist group.'

the hard work of Gay and Lesbian Activists (GALA), the group that organized the march. GALA came together in 1982 as a small group of progressive political activists committed to working together as lesbians and gay men. Their interests included Central American solidarity work, labor organizing, anti-racist work, women's issues and radical economics. And, as lesbians and gay men, they had all put some of their effort toward gay rights and gay liberation. But in devoting their time to these varied interests, members of the group felt a lack of completeness in their political work that is a common complaint among lesbians and gay men on the political left.

"We were really tired of being the only leftist in the queer group or the only queer in the leftist group," a GALA member explains. So she and several others set out to create an organization of leftist queers, or, in the words of

the GALA statement of purpose, "self-identified gay men and lesbians interested in social, economic and political change in this country."

"We recognize that heterosexism is integrally related to, and

dependent upon, the capitalist system," continues the statement, "as are sexism, racism, anti-Jewish oppression, imperialism and ableism. We are committed to the eradication of these oppressions."

"The time was right," recounts another GALA member. "People got together for potlucks and meetings and it worked."

GALA's first public action came about as a response to the Family Protection Act. In April, 1982, the group held a press conference to announce their donation of a collection of books about lesbians and gay men to the Northampton Public Library. The group also set up tables on the sidewalk to distribute information and answer questions local residents might have about gay people.

On May 15, 1982, 700 people attended the first annual Northampton Lesbian and Gay Pride March, far exceeding GALA's hopes for a crowd of 200. On November 6 of that year, the day of a national anti-Klan march in Washington, D.C., GALA members organized a local action for those who could not travel to the capital. Three hundred people marched.

"We demonstrated that we could mobilize the left," recalled a GALA member, "apart from our gay organizing."

Other GALA activities have included a lesbian and gay film festival, community workshops on racism and anti-Semitism, fundraising for local volunteers in the Nicaraguan coffee brigades,

This year's Lesbian and Gay Liberation March in Northampton will begin at noon on Saturday, May 12, at the Bridge Street School. A rally is scheduled for 1:00 at Pulaski Park. In addition, a dance will be held that evening in Valentine Hall at Amherst College, for which a \$2.00 donation will be requested.

For more information, call (413) 586-9340 or write March Committee, c/o GALA, Box 1084, Northampton, MA 01061.

several well attended dances and promotion of a boycott directed at Papa Gino's pizza restaurants, whose owner, Michael Valerio, is a prime financial and organizational force behind the New Right in Massachusetts. And a GALA member, Gerry Scoppettuolo, ran, albeit unsuccessfully, for city council last year.

When a wave of anti-lesbian

harassment and violence, including three rapes, began during 1982, GALA members were among those who sought to organize community support and put pressure on city officials reluctant to pursue an investigation.

"This reactionary activity is precisely what we marched against in our recent anti-Klan march in

Continued on page 16



Larry Goldsmith

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Privates on Parade. Directed by Michael Blakemore. Screenplay and lyrics by Peter Nichols. With John Cleese, Denis Quilly, Michael Elphick, Nicola Pagett, Bruce Payne, Joe Melia. At the Nickelodeon.

By Michael Bronski

Privates on Parade is a strange but potent mixture of ideas, material and performances that probably shouldn't work, but does. Taken from Peter Nichols' 1977 London stage hit, the film attempts to be a song-and-dance revue mixed with the adventures of a British army troop in the Singapore of 1948. And although the songs and skits are there to balance and comment upon the rest of the story, there is something

a bit off balance.

World War II is over and the remaining British troops have nothing much to do except worry about the move for national independence being led by the Communists in the jungle. In the midst of this uneasy, non-combative situation is SADUSEA — Song and Dance Unit, Southeast Asia. They are a likeable enough group of misfits who are supposed to be putting on shows to entertain the remaining troops. Led by Major Giles Flack (John Cleese), they have a let's-put-on-a-show attitude which totally avoids any deeper notions of why they are where they are and what they are doing. The song-and-dance troop itself is led by Captain Terry Dennis (Denis Quilly), an outrageous

queen who is constantly dismayed by the quality of his performers and the conditions under which he has to work. Nevertheless, the show must go on and Dennis makes the most of what he has. Unbeknownst to Flack and the rest of the men, Sergeant Major Reg Drummond has been profiteering and selling guns to the rebels and intends to send the whole troop into the jungle on a fake mission to

facilitate his plans. Predictably, the song-and-dancers have to deal with a little more than life upon the wicked stage.

When *Privates on Parade* was presented as a stage play it was a series of revue skits interspersed with the fairly heavily plotted story. The short scenes — it's the sort of story that lends itself to quick vignettes — were then commented upon by the songs. It was

traditionally Brechtian in its treatment and its presentation. Beneath its traditional plot and the entertaining parody of the songs was a political message. Nichols' point wasn't so much that war is an absurd music-hall travesty, but rather that it's possible to ignore the whys, whats and hows of politics and end up in an even worse mess. The silly, camping,

Continued on page 15

What was that all about, Tillie?

By Freddie Greenfield

One had the short shorts in this hospital time of Manhattan midtown Yahoos... 'what's happening?'

'nothing, like everything else down here, trying to get checked in, get a bed.'

Toilets, dope, cocks in and out, cum. More hospitals, teaching university hospitals on ground

floor, grass soccer ball players kicking it around me... 'licks his tongue at you, know what it means?'

Petty indiscreet people putting business on the line... 'because he was a nurse giving out dope medication, he got the choice of cocks. yes, and i'd slept with him 20 years before, lived on 43rd around the corner from 8th avenue. won't give me a sniff today, broken-down drug addict.'

'i don't remember you.'

'well, i remember you, broken-down broadway set designer, actor then, said you couldn't get any work because show people you knew were all a bunch of backbiters.'

'oh, shut up and get in line, you dirty old dope fiend.'

'why, you don't remember telling me once how you were in three broadway productions at the same time? first act of love is no heaven, second act of Jamie and the third act gets away from me right now.'

Doors with sliding windows where stuff, patients called it goodies, was dispensed... 'shut your hole and get away from my window or i'll report you.'

'i even remember you liked 69ing and i didn't. fact is i only went along with it because i was so

fuckin' naive in those days.'

Lover wired jaw mouth stunk cream of mushroom soup, milkshakes through straw kisses. Aimed heavy lamp base swung at head deathly inches of breath panting sobs and tears dried emergency for ambulatory ones exit on 9th near 57th street... 'how dare you insinuate...'

'how dare we what? i even remember you called yourself dick. stage name, dick coburn, after charles coburn, sneering at me a wasted number with you so proud getting all the elite young pricks because you happen to be in charge of giving out the pills.'

Window shuts, bangs loudly... 'what was that all about, tillie?'

'silly nothing from when i was part of the inner circle identifiable as a youthful queen with a valuable gyrating ass.'

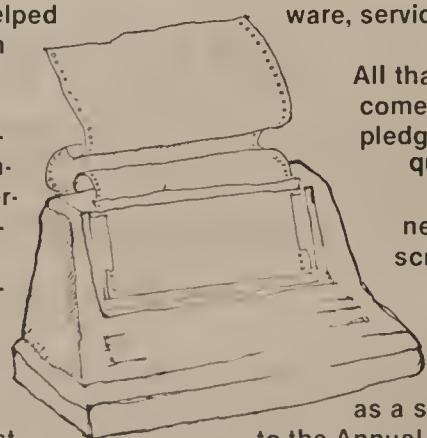
Budding athletic gutter professional fag seen jogging mornings over horse manure on the bridle path towards any man offering an eye... 'i'll bet you were an easy pushover.'

'i was, i was. how did you know that anybody could have had me for less than a whistle? what i mean is i knew i was supposed to do it for money but i was the type didn't let it get in the way.'

SUSTAIN!

For two years, GCN's Sustainer Program has provided the financial boost necessary for growth and change in the paper. The first Sustainer Campaign in 1982 underwrote a staff salary raise. The 1983 Campaign helped us to expand GCN from 16 pages to 20 pages each week.

The support GCN receives from its Sustainers makes the difference between bare survival and growth. This year, plans are underway to computerize GCN. Currently, several hardy volunteers spend late night hours entering our mailing list into an antique PDP 11 hidden away in distant Quincy. We pay over \$3,000.00 each year just to rent time on it! Our Marketing Department scratches pencil to paper, trying to figure out who renews their subscription and when; billing our advertisers takes even more



time, not to mention that trying to remedy subscription problems is a nightmare. You can help us change all that. Our Sustainer goal for this year is \$10,000; enough to buy the right computer, software, service contract and cover the costs of the conversion. All that's needed for you to become a GCN Sustainer is your pledge to contribute \$30. each quarter in 1984. We'll send you our quarterly *Insider* newsletter, a one year subscription to GCN, two introductory gift subs to give to your boss, relatives, long-lost ex-lovers or new-found friends, and as a special treat, an invitation to the Annual Sustainer Dinner Party in December. Use the form below and help bring GCN into the computer age.

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SMACK!



Tradition and Fusion

Elizabeth Cotten and the Robin Flower Band in concert at Harvard University's Paine Hall, Friday, April 27, 7:30PM.

By Pamela Gordon

A moderate-sized group composed of Cambridge intellectual/folk music types, '60s radicals and women interested in women's music turned out for this concert. This was an unusual audience to see at a Robin Flower concert, as she is thought of primarily as a women's musician. The audience, however, seemed to have come more to see Elizabeth Cotten — a legend in her time and in ours. (In fact, a film about her life is being made and footage was shot during the concert.)

Ninety-one-year-old Elizabeth Cotten, a black woman born in

mother always told her that "no matter what you do, always put Jesus in front and everything will be okay."

Then Elizabeth sang her famous "Freight Train." She told us that as a child she used to hear the freight train come through her hometown and the sound of the train at night inspired the song. One day she finally rode the train and it made her feel so good that she wanted to write a song.

A woman came on stage to help Elizabeth sing a couple more songs. Then, by herself, Elizabeth sang a song about a woman who was her next-door neighbor when Elizabeth was a child and told a lie on her that caused Elizabeth to be unjustly punished:

There is one old woman,

...[A]ll present felt privileged to experience in person this woman, who has become an institution.

Chapel Hill, North Carolina, taught the Seeger brothers what she knew about music. This included relaying her traditional background with roots in religious music, ballads and oral storytelling and her unusual method of guitar playing.

As a little girl, Elizabeth wanted a guitar, although she had no idea how to play. So she went out to work, sweeping floors, starting the stove fire, preparing vegetables for dinner, for 75¢ a month and in time she had her first guitar. Having no idea what to do with it, she began by holding it upside down, the strings wrongside up and the left hand where the right should be. At first she could play only one string, but soon she progressed. Now the chords come out quite well and no one would know the guitar is upside down!

When Elizabeth walked on stage, the audience stood. She said, "We gonna do everything nice tonight" and this spirited, funny and warm woman did. Obviously, she is not musically what she used to be, but all present felt privileged to experience in person this woman, who has become an institution.

Elizabeth began with a religious song, for, as she told us, her

Lord, in this town
Keep on telling her lies on me
Wished in my soul that old
woman would die
For tellin her lies on me

I found these lyrics surprising since Elizabeth is so religious. For example, she sang a song with the theme "If thy eye offend thee, pluck it out": if the minister is bad, if a person is bad — throw them out of the church and let the church roll on.

Elizabeth then proceeded to tell us how she met Mrs. Seeger at the Lansburg Department Store in Washington, D.C. Elizabeth was working there and Mrs. Seeger persuaded her to come to work for her. Thus began Elizabeth's influence over Pete Seeger.

Then, picking up the banjo, (also upside down), Elizabeth played three tunes, including "Shoot That Buffalo."

Declaring that she was tired from working "day and night" on this 38-city tour, this grand old lady left the stage to another standing ovation by a knowledgeable and appreciative audience.

• • •

Robin Flower, a women's musician and lesbian, headed up a

four-person band. Robin told the audience that she liked to fuse musical styles, such as jazz and blue grass. The first song of the evening, "First Dibs," the title cut of the band's new album, beautifully fused folk, blue grass and jazz. Robin playing mandolin at a furious pace, was accompanied by a violin, a guitar and a bass. The tune was sprightly and yet gentle.

Unfortunately, nothing else the band played matched the quality of this first tune. For example, Flower et. al. tried a fusion of blue grass and New Wave ("blue wave") entitled "Don't You Bullyrag Me." I think the concept of these styles fused and the song title says it all.

Then the band did a political number, "Terrorists." This was a loud folky rock song whose words were hard to hear, although the music wasn't bad.

The following song, "Love Blooms" was pure strident rock which highlighted all of the worst qualities of Robin's music: it was brassy, staccato and punchy.

A moving song followed this. The bass player sang her own composition about a single mother and daughter who are denied housing because the mother is single and poor:

Who holds the money?
Who holds the key?
Who's gonna unlock the door?

The band then did a pretty decent jazz harmony rendition of an Old Boswell Sisters song, "It's the Girl." It was wonderful to hear women singing this romantic song about a girl and meaning it!

This pleasant number was followed by the high-pitched and wailing "Off the Beaten Track." Good song, bad song: the band's music was inconsistent and poor overall. I'm not sure why this is so, since there was some very good talent on stage, especially Robin on her mandolin and Crystal on the violin. Perhaps Robin is too ambitious in her fusion attempts. Or perhaps it's that she stridently spits out her words rather than singing them. The elements for success are there if Robin and her crew could do something very different with them.

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— Vincent Canby, NEW YORK TIMES



PRIVATE ON PARADE

Starring JOHN CLEESE, DENIS QUILLEY
MICHAEL ELPHICK, SIMON JONES, JOE MELIA, JOHN STANDING and NICOLA PAGETT
Writer PETER NICHOLS Music DENIS KING Director MICHAEL BLAKEMORE
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Song and Dance

Continued from page 14

funny privates on parade here aren't an embodiment of British imperialism, although they certainly act it out in the most gross, basic ways, but an example of how much people can ignore of the world around them. That is probably why Nichols chose 1948 Singapore rather than the more topical 1977 Viet Nam; the point of the material isn't anti-war so much as it is the folly and stupidity of human nature.

But in adapting the play for the screen the basic concept became a bit more complicated and more muddled. There is no clean line between the song/dance numbers and the real action. Instead of a series of alternating scenes the film is now the "real" story broken up by the comic material. Unlike *Cabaret*, which used this technique very effectively, *Privates on Parade* keeps losing sight of its political groundings. The successful parts of the film are the musical scenes and the "putting-on-a-show" routines of Captain Terri. Terri is the irrepressible queen who cannot refrain from calling every man "she" and assigning them women's names.

The problem here is that the two sections of the film don't really mesh and the film's basic plot does not really carry us through the way it should. We should be presented with a bunch of likeable people who are trapped in a situation they refuse to understand or acknowledge. And we do like the men, but when it comes time to place them in the larger context it just doesn't work. Instead of being appalled at their racism and sexism when juxtaposed with the real world, we like them too much and

the impulse is to excuse it or ignore it. The film doesn't allow us the distance which the stage play, with its Brecht-like pacing and distance, insisted we not take for granted. The ideas and material Nichols is presenting are too complex to be left open for interpretation. The stage version ordered it for us so that we had a structure to refer to. The film has the same ideas and uses the same format, but too much is open, we are not being led through the material and it all appears a bit jumbled.

With these problems it is amazing that *Privates on Parade* is as enjoyable as it is. Most of the film is carried by Denis Quilly's drag queen antics and by the songs and skits. John Cleese gives a very funny (and quite non-Monty Pythonesque) performance as Major Flack. He is so straight that he gets more upset by Terri's using the lord's name in vain than by his calling him Jessica. The rest of the cast — many of them were in the original show — are competent and comfortable with the material in a way that plays as well on stage as on screen.

For all of its lack of a succinct vision, *Privates on Parade* is more than enjoyable and, when dwelt upon, thought provoking.

Lavender

Continued from page 8

parently, the change in law in the GDR was due to the efforts of its leading poet Johannes R. Becher (this was after Bertolt Brecht's death in the mid-1950s, and B.B., by the way, had also slept with men), and a Jewish Communist lesbian who had survived Buchenwald concentration camp to become a noted judge, Hilda Benjamin. East Germany was one of the first countries to legalize homosexuality between consenting adults in the mid 1960s. The GDR acted before West Germany. But the West Germans have since caught up to and surpassed the East Germans as far as general freedom for gays and lesbians is concerned for, though homosexuality is legal in the East, it is certainly not encouraged and there is no gay culture. There is no gay literature, no gay films, few gay bars and only the tiniest of organizations, for which one must thank the Protestant Church. And if Germany has had a long history of pro-gay agitation, it should be noted that even before Stalin's decree, in the

days of the Weimar Republic, the role of both the KPD (Communist Party) and the SPD (Social Democrats) was more ambivalent toward gays than leftists would like to admit. But for more on that topic we must await Richard Plant's exciting work, *Swastika and Pink Triangle*.

Perhaps my most unpleasant memory regarding gay life in the GDR occurred when a student at Karl Marx University, seated at a large table with about a dozen students and faculty over coffee, declared, referring to gays, "Well, maybe Hitler went too far with the concentration camps, but we have to protect our children." I immediately challenged his statement, but everyone else at the table was silent. Not one openly supported my pro-gay position. And had that bigoted student said the same thing about Jews, he probably would have been arrested (and rightly so).

I have defended the CP-USA verbally and in print for many years. I still think it has exposed oppression and helped people to organize to fight against oppres-

sion. This was especially true on the race issue in the South, when almost no one else was willing or able to risk speaking out for simple justice. *Seeing Red and The Good Fight* review other positive aspects of the CP: people fighting against fascism, for justice, for the downtrodden. But the justice of our cause, the gay cause, is never considered. And once in power, the Communists have often ignored and repressed our just claims, as they have ignored and repressed the claims of others.

In the 1970s I was research assistant to Herbert Aptheker, working primarily on the reprint of 40 volumes of the works of the eminent black leader W.E.B. DuBois and two of the three volumes of the DuBois correspondence. Of course, Aptheker is not merely a prominent historian, he is also a member of the Central Committee of the Communist Party-USA. In the 1940s Aptheker had been research assistant to DuBois but others had preceded him in that post. In his final autobiography DuBois revealed that he had immediately

fired one research assistant when the latter was "arrested for molesting men in public places." (p. 282) DuBois regretted his own action. However, Aptheker, in editing the correspondence of DuBois, camouflaged what occurred with this footnote:

Augustus C. Dill became business manager of the [NAACP's] magazine, edited then by DuBois] *Crisis* in September 1913. . . . After some years with the *Crisis*, personal difficulties and problems ended a promising career.

(Correspondence,

Vol. 1, p. 204)

Aptheker, the great champion of minorities, remained silent on this important gay case, failing as an historian as he was failing as a defender of human rights. With Aptheker gay rights were not even worthy of inclusion in the footnote! Aptheker would have treated no other minority in this manner. When I once challenged him (and he was my boss) for his silence on gay rights in all his writings, Aptheker exploded that he was the chief defender of gay rights on the Central Committee. But not a word of that is evident from the volumes of Aptheker's writings and I would not have known of his position had I not made an issue of it.

Why has the Communist attitude toward gays generally been so unsympathetic? Why has Communist discussion of gays usually been omitted entirely or included with hostile comments?

It is easier to begin with the second question. The Communists contend that wealth, the media, banks, factories, real estate, commerce, agriculture, . . . in short, the economy, is controlled by a relatively small portion of the population, the capitalists. And because they control the economy, they also dominate the government and the military. On the side of change, from the Communist viewpoint, is no one except the people, the masses, the vast numbers of the working or the unemployed. The only way for the masses to struggle effectively against the capitalist class is by organizing and the leading or vanguard organization, the CP, must be as disciplined and as dedicated as any army if it is to succeed. Discipline is therefore essential to the Party organization. There can be "democratic centralism" but this is essentially the lower units debating how best to implement the goals already set from above. Centralism, not

democracy, has been the basis of Party organization.

And because of the notion of discipline, members of the party as well as non-members believed it better to remain silent about things that disturbed them — silence in the name of the greater cause. (This attitude is certainly not restricted to the CP. I'm certain every bishop knows much about the Roman Catholic Church that he chooses not to disclose; every family member feels the same about his family; every individual about himself.) But in the name of the greater good of the cause, and of remaining in solidarity with the Party and the vanguard in the struggle against injustice, some of the best men and women of our time have remained silent about cases of clear injustice. Paul Robeson, a hero on so many issues, visited the Soviet Union after World War II and became aware of Stalin's anti-Jewish roundups. But on this, Robeson did not speak out. (Interestingly, in recent years the Communists sought to sabotage a forthcoming biography of Robeson which will reveal another side of his sexuality.) Anna Louise Strong left the United States and then was forced to leave the Soviet Union but in China she, too, remained silent. One had to be a Khrushchev, that is, one had to be head of the international Communist movement, before one could expose the evils of the system and not be expelled from the movement! That fact alone is an indictment of the international Communist movement.

Communism has won many victories. In 1900 there was not a single Communist country on earth; today Communism, in one form or another, rules in over a third of the globe. In the history of mankind few movements have expanded so quickly. And Marxism is an influence in many non-Communist countries. Therefore, it is important to be aware of how Communists stand on the gay issue.

In Engel's *The Origin of the Family, Private Property and the State* there is nothing in the index referring to homosexuality or "sexual deviance." But Engels does write of the family in ancient Athens:

The men, who would have been ashamed to show any love for their wives, amused themselves by all sorts of love affairs with hetaerae [cultured female prostitutes]; but this degradation of the women

Northampton

Continued from page 13

Northampton," read a letter sent by GALA to local progressive political organizations. "It is not ironic but only symptomatic that we are being singled out now. Lesbians and gays are perceived in our community as being vulnerable to abuse and those of us who are politically active as out lesbians and gays now feel especially threatened."

The appearance of an FBI agent seeking to question a Northampton lesbian who had received telephoned death threats and who aided in an investigation by local police prompted another GALA project. When the FBI began asking general questions about lesbian and gay participation in progressive and radical politics and sought information about the 1981 robbery of a Brink's armored car in Nanuet, New York, GALA and other groups began educational work about the FBI and grand jury abuse.

"All sorts of progressive groups came together and recognized the need to educate the community about our rights with the FBI," said a GALA member. "We flooded the community with information."

The wide range of issues taken up by GALA and the organization's emphasis on coalition-

building by working with other progressive, but not necessarily gay, organizations stands in contrast to the agendas of most other lesbian and gay political groups. One issue to be emphasized at this year's "Lesbian and Gay Liberation March" is an upcoming effort, in conjunction with several other advocacy groups, to pass a comprehensive non-discrimination ordinance through the city council.

"GALA members have more in common than just being gay or lesbian," explained one member. "We have a leftist philosophy in common and also leftist organizing experience."

"GALA sees that heterosexism comes out of what the capitalist system is based on," says another. "That's why GALA is significantly to the left of so many other gay and lesbian organizations."

And, adds the first, "GALA's politics are substantially different from at least a sizable portion of the lesbians here. A lot of lesbians here do not have ties and do not wish to have ties to the left." Many of the lesbians in Northampton are separatists, she says, and "regard bringing in other issues as diluting the focus — rather than broadening the focus, as I see it." And she describes as ironic the fact that in a city with such a large lesbian community,

there is a women's bookstore, a women's music production company, a lesbian library, and organized softball, but there is no lesbian political organization.

The mayor and the city council, says a member, "want to turn Northampton into a good free enterprise zone. They don't want this to be a center for any kind of political activity, let alone gay and lesbian political activity."

"There are a lot of women in Northampton who look like lesbians," adds another. "They may not be lesbians, but they look like lesbians. That's not going to bring in those investment dollars."

The tension between GALA and the city came to a head recently when the group was denied a permit to hold their annual march on a Saturday because, city officials claimed, traffic from the event would create a hardship on the police department and local stores open for business on Saturday. With the help of Boston's Gay and Lesbian Advocates and Defenders and local attorneys, however, GALA went to court and won a permit for Saturday, May 12.

"What's unfortunate," says a GALA member about the conflicts between GALA and the city, "is that those things that are in the interest of the gay and lesbian community are in the interest of the greater community."

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was avenged on the men and degraded them also till they fell into the abominable practice of sodomy and degraded alike their gods and themselves with the myth of Ganymede.

—p. 128, New World Paperback edition, 1973

Condemned as an abomination in the Bible; condemned as an abominable practice by the "scientific socialist"! What a great leap forward for gays! The Christians condemned gays for religious reasons; the Communists condemn us for "scientific" reasons. But the condemnation was the same and in nearly identical words.

Was Engels making a minor error? Or were his comments inherent in the Communist outlook then being formulated?

The Marxist historian of the ancient Socratic philosophers, Allan Winspear, does include homosexuals in the index of his 1940 analysis, *The Genesis of Plato's Thought*. But he assures us that homosexuality was limited to the nobility and the rich and, moreover, he associates gays with a treasonable, semi-fascist ideology. How convenient. On the verge of WWII one therefore learns that most of the Athenians were straight and pro-democratic but there was a treasonable, pro-fascist, gay nobility. Well, Winspear to the contrary, most honest scholars of the ancient classical world found bisexuality to be the norm, not the exception. Men may have married women, but they loved other males. This was true of rich and poor, slave and free. Even the highest of the gods, Zeus himself, exemplified the morality of the era. Zeus married Hera, but he also swooped down and carried off the youthful Ganymede. Indeed, Zeus himself gave birth to a child.

Historians and anthropologists have sufficiently proved the widespread practice of homosexuality among the ancients, as it was wide-spread among the pre-Columbian Indians of the New World and among many of the peoples of Africa. What changed the enormous acceptance of homosexuality was the spread of Christianity, its intolerance and its terror. The Christians imposed the death penalty on gays and lesbians, just as the Christians "suffered not a witch to live." How many Christians were killed by lions in the Arena compared to the many gays and lesbians burned over the centuries before mobs of the pious tossing additional faggots onto the fire?

Ancient civilization collapsed not when the Germans conquered Italy, not when the Muslims conquered the southern Mediterranean Sea. Ancient civilization collapsed when Constantine rejected the civilization of the ancients and established Christianity as the imperial religion of Rome. This was one of the watersheds of history. And there were consequences. Homosexuality became a capital crime; the baths were closed; the pagan, nude Olympic Games were closed; the greatest research library of the era, in Alexandria, was burned; secular schools were closed; the philosophical colleges of Plato and others were closed; some of the classical, nude statues were purposely destroyed. One can argue that Rome fell before the "barbarian invasions" for it was the Christians who were indeed the barbarians. In fact, at the time Christians were so frequently accused of causing the decline and fall of the Roman Empire that Augustine had to write a major counter-attack to defend the Church on this very point, *The City of God*.

Ibid, p. 45

As I interpret it, the feudal world was not necessarily an advance over the ancients. Not only was it anti-gay, it had a smaller population, few cities and more backward methods in industry and agriculture. Cities of learning dwindled. Slavery ceased because

the Europe that followed, Christian Europe, was truly the Europe of the Dark Ages. Certainly for gays and lesbians, the rise of Christianity meant a deadly change in values.

How did Marx view this watershed in history? In his "dialectical" view of history the contradictions in ancient civilization brought forth a new, higher form of civilization, feudal society (which, in turn, was surpassed by bourgeois or capitalist society, and which will culminate in the socialist or communist era).

I contend that the Marxist view of history does not conform to the reality of the past, much less the reality of the present or future. Marx propounds an upward movement in history, from the ancients to the feudal to the bourgeois and finally to socialist society. As gays were most prominent in the ancient world, should we accept a view of ancient civilization as the lowest and least advanced? That is the view enunciated in Marxism. Is it accurate?

Now Marx was familiar with classical civilization and had even devoted his doctoral dissertation to a contrast between the materialistic philosophies of Democritus and Epicurus. Marx so admired the art of the ancients that he felt compelled to justify its appeal across the ages and across economic systems. Writes Marx:

The difficulty we are confronted with is not, however, that of understanding how Greek art and epic poetry are associated with certain forms of social development. The difficulty is that they still give us aesthetic pleasure and are in certain respects regarded as a standard and unattainable ideal. . . .

Why should not the historical childhood of humanity, where it attained its most beautiful form, exert an eternal charm. . . ? The Greeks were normal children. The charm their art has for us does not conflict with the immature stage of the society in which it originated.

—In *The German Ideology*, Part I, New World

Paperbacks, 1973, Does a gay man have to weave through such circuitous logic to justify appreciation of a statue of a nude, handsome Greek? The Greeks were not "immature" and childlike; on one most important issue they were more advanced than we.

The primary indictment of ancient society by Marx is not that it was gay (Marx seems to have been blind to that), but that the ancient world was based upon a slave economy. That slave economy was destroyed in the feudal era, which thereby certified feudalism as an advance above the ancients.

Slavery did decline in the world of the Middle Ages. But why? Christianity outlawed homosexuality, not slavery. The reason slavery declined was because of a general decline of everything (except the Church) in Europe. Even Marx and Engels observe in *The German Ideology*:

The last centuries of the declining Roman Empire and its conquest by the barbarians destroyed a number of productive forces; agriculture had declined, industry had decayed for want of market, trade had died off or been violently suspended, the rural and urban population had decreased.

Ibid, p. 45

As I interpret it, the feudal world was not necessarily an advance over the ancients. Not only was it anti-gay, it had a smaller population, few cities and more backward methods in industry and agriculture. Cities of learning dwindled. Slavery ceased because

it was no longer profitable in such a primitive society as existed in the Dark Ages.

However, when Europe began to regain power, when it expanded into Africa and into the Americas, it reintroduced slavery. And this new slavery was of crucial importance to the development of the modern economy. In his classic study of the subject, *Capitalism and Slavery*, Eric Williams demonstrates that the growth of capitalism was erected on the backs of slaves. Slavery spread with Christianity after 1500. In Louisiana the Jesuits owned slaves. Indeed, during the 19th century in my native Southland, the New and Old Testaments provided the most effective arguments on behalf of the institution of slavery. And even in the middle of the 20th century in the heart of Christian Europe thousands of slaves were working in some of the most advanced factories of I.G. Farben, Krupp, etc. It is thus wrong to identify slavery as a phenomenon of the ancient, gay world. Slavery has stretched across the centuries into our own.

The ancient world was a gay world. If there was slavery then, there has been slavery, and worse, since. And certainly gays cannot be held responsible for the greatest monster of the 20th century, Hitler, who sought to exterminate gays, Jews and others while enslaving millions. History can advance, but it can also step backwards into new Dark Ages and new forms of barbarism.

Marx, in contrast, believed in an inevitable progress in history. Since the (gay) ancients succumbed to the feudal era (Christian), the feudal era must, by definition, be an advance. I disagree. In *The Communist Manifesto* Marx and Engels declared:

When the ancient world was in its last throes, the ancient religions were overcome by Christianity. When Christian ideas succumbed in the 18th century to rationalist ideas, feudal society fought its deathbattle with the then revolutionary bourgeoisie.

—International Publishers, 1932, p. 29

Except in small communities and for short times, Christian ideas did not succumb to rationalism in the 18th century. True, after the French Revolution the Christian calendar was abolished and the Cathedral of Notre Dame was converted into the Temple of the Goddess of Wisdom; true, Thomas Paine published his mighty attack on the Bible, *The Age of Reason*, but today I suspect more copies of the Bible are sold than are volumes of Thomas Paine. Christianity remains a powerful force throughout the world (ask the Polish authorities), and it is probably still more powerful than Marxism, and undoubtedly more popular than rationalism. Marx was wrong.

By disparaging the ancient world and placing it at the lowest rung of civilization and identifying it with slavery, Marx was implicitly attacking gay civilization and slandering it. At best, Marx found it "immature" and childlike. It's a phase to pass through, as Freud would later argue.

I could continue, but an article must end. My conclusions are: Marxism is implicitly, yet inherently, anti-gay. The Communist Parties hide the gayness of their heroes and positive characters, while they accuse their enemies of being gay, whether it is true or not. There are parties and ideologies, like the fascists (be they Nazis, Klansmen, Khomeinis, or Minister Farrahans), that are more deadly to gay and lesbian freedom. But there must be better alternatives than Communism for the rights of gays, lesbians and straights.

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Homosexual pedophile doing heavy time seeks understanding pen-pals. All answered. If possible include one stamp. Jerry READY, 30 Administration Rd., Bridgewater MA 02324.

I'm still receiving my GCN and it's great! But I'm still in need of a friend. I'm crazy about furry animals, good music and dancing. But what I like most is a hot man who will try anything once. Ricky MILBURN, EF-151355, 4600 Fulton Mill Rd., Macon GA 31213.

I am a woman in need of some correspondence and I've been told by a friend here that GCN is a swell way to meet people with the same lifestyle. So, I'm single, 36, and hoping someone out there would care to drop me a line. I will answer all, race unimportant. Bert HARRIS, LA 235 / W19581, Frontera CA 91720.

Looking for friendship, possibly more. Who knows... I'm a lonely Butch in need of friendship, sincerity and letters. I'm witty, caring, loving, waiting. Been down 6 years. I'm 30. Virgo. Handsome. Robin Shawnee JACKSON, 600728, Box A, Oakdale, IA 52319.

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Remember to send in your letter about getting the paper by May 10!

Somebody asked about how "hard" the porno stories can be. If hard means hot (imaginative) action, go for it; if it means long (boring) descriptions of the beauty of slim-blond-haired-blue-eyed-twenty-year-olds-etc-etc., don't bother. We've got plenty already.

Incarcerated T's and T's will find plenty of admirers on the outside who would be willing to get to know them if they'd send a picture with a biography to the U.S. TV/T'S Contact Service, 1017B East Pike St., Seattle WA 98122.

I would like to hear from some readers who would like to write a transsexual. I'm open-minded and accept people as they are. I'm at a very low point in my life and I need a friend. Most gays are looking for a stud, but if people would look at the person from the inside then they might find true friendship. Ronnie ODELL, PO Box 58, Mc Cain NC 28361.

I KNOW I'M GOING TO REGRET DOING THIS....

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Gay male looking for TV or TS for a real relationship. No game players please. Into rock music, eating good, health, meeting new people. Getting out pretty soon. Greg ZATLER, A-065486, 3950 Tiger Bay Rd. E107D, Daytona Beach FL 32014.

Looking for someone to write me. I like reading, swimming, and travel. Hoping to get out next year (85). Looking for someone in the Texas, Boston, Key West areas, but will write anywhere. Robert E. HILL, 361708, Rt 1 Box 16, Lovelady TX 75851

Would like to hear from TVs and small guys. I am 5 ft. 3 and will enjoy letters from anyone, but please some of you smaller guys, under 5 ft. 5, please write. James R. CONE (Jamie), 272249 1B2, PO Box 1000, Steilacoom WA 98399.

We have about 15 of us gays here all the way out of our closets, but the administration is always trying to bust us for something. We can't work in food service jobs because of AIDS. I went to ask the admin. if we could have an all-gay softball team, but he said no (afraid we'd win). I'd like to get a penpal if I could. I'm a Taurus and love muscles! Bobbi SWAINE, 00888-017, Box 1000, Milan MI 48160.

Looking for a penpal that will like to write a gay prisoner that is so lonely here in prison. "Help!" Dwain RASMUSSEN, C-55880, PO Box A-E, RM 7102, San Luis Obispo CA 93409.

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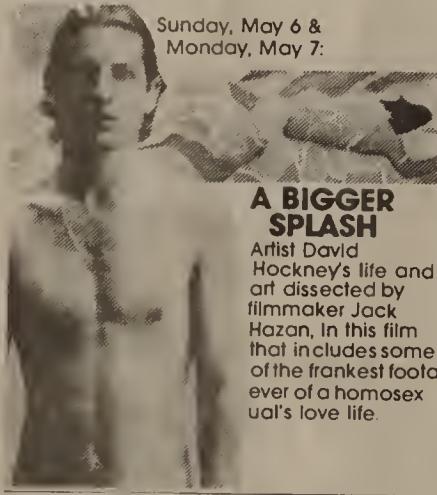
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Friday, May 4 & Saturday, May 5:

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Mai Zetterling's inside look at the "Hellhole Bitches", a group of lesbian convicts in a British prison for women.



Tuesday, May 8:

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Director John Waters' trilogy of Bad Taste Cinema features some quite unusual performances by Divine, the 300 lb. transvestite who, through Waters' works, has propelled into cult film stardom.

Wednesday, May 9:

TRASH

Andy Warhol's underground classic of the permissive sixties and its abundance of good drugs and gorgeous studs. Rated X.

TOREMA

Plev Paolo Pasolini's tale of a young man (Terence Stamp) who seduces an entire family.

Thursday, May 10:

CALL HER SAVAGE

Clara Bow in a 1931 curiosity featuring the very first gay bar scene in the history of U.S. cinema. Very funny all on its own.

Busby Berkeley's

THE GANG'S ALL HERE

Starring Carmen Miranda as the all time camp/gay icon, complete with her banana headdress and famous 8 inch wedges. A brand new 35mm print.

Bugs Bunny In

WATER, WATER EVERY HARE

Bugs Bunny camps out of the closet as a gay hairdresser (sic) in *Water, Water Every Hare*. Didn't you ever wonder why Mickey Mouse had a Minnie but Bugs never did have a lady friend? Hmmm. What's Up Doc?

Friday, May 11 & Saturday, May 12:

THE DEPUTY

(Confessions Of A Congressman)
Boston Premiere

The East Coast Premiere of the acclaimed Spanish film that eerily predicts the fate of a left-wing politician brought down by his sexual infatuation with a beautiful male hustler. Directed by the man acclaimed as the Spanish Fassbinder, Eloy de la Iglesia.



Sunday, May 13 & Monday, May 14:

THE TROUT

Boston Premiere

Joseph Losey's (*The Servant*) brilliant exploration of the sexual entanglements of two women (Isabelle Huppert & Jeanne Moreau) married to homosexuals, and of one woman who has made love to 300 men, but never in a city with a population of less than 300,000 (Alexis Smith).



Tuesday, May 15 & Wednesday, May 16:

QUERELLE

U.S. Premiere

The uncut, original English language version of Fassbinder's last film — truly outrageous. Starring Brad Davis.

INVITATION AU VOYAGE

Boston Premiere

A young man is obsessed by his dead sister, in a "Diva"-like story of obsession and sexual confusion.

Thursday, May 17:

MYRA BRECKENRIDGE

The camp classic that brought Mae West back to the screen, while featuring Farrah Fawcett and Raquel Welch in a lesbian scene and Tom Selleck as one of West's studs.

BEYOND THE VALLEY OF THE DOLLS

Russ Meyer directs Roger Ebert's (That's right...Roger Ebert of "At The Movies") script depicting homosexuality, rape, sex orgies and rock 'n roll. Rated X.

Friday, May 18 & Saturday, May 19:

ERNESTO

Boston Premiere

A ravishingly photographed story of a rich young man's infatuation with his uncle's day laborer.



★ Special Late Show of ★ THUNDERCRACK

A mad cross between *Deep Throat* and *The Rocky Horror Picture Show* — KINKY SEX at its best and raunchiest...Be forewarned!

Sunday, May 20 & Monday, May 21:
A WOMAN CALLED EVE

Boston Premiere

Monique Van de Verr and Maria Schneider in a wonderful lesbian love story involving a married woman. A Dutch film that recalls John Sayles' *Lianna*.

TUESDAY, MAY 22: CONVERSATION PIECE

The original Italian version, this film stars Burt Lancaster as an aristocratic homosexual and Helmut Berger as his terrorist lover. Directed by Luchino Visconti (*The Leopard*).

DEATH IN VENICE

Director Luchino Visconti again with Dirk Bogarde as an aging homosexual madly in love with a teenage angel. A gay masterpiece.

WEDNESDAY, MAY 23: FOX AND HIS FRIENDS

R.W. Fassbinder directs and stars in this story of a working class homosexual's rise and fall at the hands of his bourgeois lover. Fassbinder's most outspoken depiction of the homosexual lifestyle.

SLOW ATTACK

Boston Premiere

A convict is released from prison and becomes an instant celebrity because of a novel written while behind bars.

THURSDAY, MAY 24: A BIGGER SPLASH

An encore presentation of filmmaker Jack Hazan's frank portrayal of artist David Hockney's life.